Unparallel'd Varieties:

Or, The Matchless

Actions and Passions

OF

MANKIND.

Displayed in near Four Hundred Notable Instances and Examples.

Discovering the Transcendent Effects;

I. *Of Love, Friendship, and Gratitude.*
II. *Of Magnanimity, Courage and Fidelity.*
III. *Of Chastity, Temperance, and Humility.*

And, *on the contrary*, the Tremendous Consequences,

IV. *Of Hatred, Revenge, and Ingratitude.*
V. *Of Cowardice, Barbarity, and Treachery.*
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Imbellished with Pictures.

By R. B.

The Third Edition.

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BRITISH
25 SEP 22
MUSEUM

Iulius Cæsar Slain in the Senate by Brutus, Cassius & others. Page. 15.

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To the READER.

IT *is an usual saying, that* Varietie *Delights, but especially in Hiſtory; and more it may be in this Age than in others before, wherein a great many, ſcorning the dull heavy humor of their Anceſtors, as thy pleaſe to call it, have not patience to read large Hiſtories admiring their own Briskneſs, Ingenuity and Wit, though much of it is altogether inviſible but only to their own vain imaginations: However ſince the* French *Air is now ſo modiſh, it may not be improper ſo far to comply therewith, as to preſent this* Compendium *out of many Volumes (written by Authors of undoubted Verity) of abundance of ſhort delightful Relations, and Inſtances upon various Subjects; which may prevent tediouſneſs and charge, and furniſh the Mind with apt matter both for Diſcourſe and Inſtruction; in brief here they may, as in a Glaſs, diſcover the excellent rewards of Virtue, and the dreadful puniſhments of Vice in all Ages of the world, and thereby be perſwaded to practice the one, that they may eſcape the unavoidable conſequences of the other; and if it have this effect, I ſhall then reckon my pains well imployed, neither will the Reader reſent of his.*

R. B.

BRITISH MUSEUM

CHAP

CHAP. I.

The Tranſcendent Effects of Love, Friendſhip, and Gratitude, diſcovered in ſeveral Memorable Examples.

LOve and Friendſhip are the chief Bonds of Humane Society, without which Mankind would be deſtroyers of each other; I ſhall therefore give ſome inſtances of the extraodinary Effects thereof in all Ages, and in the moſt large acceptation of it; as of the Paſſion of Love between different Sexes; of the ſingular Love of ſome Husbands to their Wives, and Wives to their Husbands; of ſome Parents to their Children; and Children to their Parents; of the Love of Bretheren & of Servants to their Maſters; of the ſignal Love of ſome Perſons to Religion and Truth, and heir hatred of Flattery & Flaſhood; the Love of ſeveral to Peace Juſtice, and to their Countrey; together with the choiceſt inſtances of the moſt nitire Friendſhip, and the grateful diſpoſitions of ſome Perſons. Theſe ſhall be the particulars of this firſt Chapter, wherein I ſhall proceed in order. And firſt as to Humane Love, or that ſtrictly called the Paſſion of Love,

I. Eginardus Secretary of State to Charlemaign Emp. of *Germany* & *K. of Franct* having placed his Affections much higher than his Condition, made love to one of his Daughters, who ſeeing this man of a brave Spirit, and a grace ſuitable, ſhe affected him, and gave him free acceſs to her, to laugh, and ſport in her Chamber on the Evenings, It happened on a Winters night, that Eginardus ever haſtning

his Approaches and being negligent in his returns, a Snow had fallen, which troubled them both; for when he thought to go forth he feared to be known by his feet, and the Lady was unwilling that such prints of steps should be found at her door; they being much perplexed, Love which taketh the Diadem of Majesty from Queens, made her do an Act for a Lover, very unusual for the daughter of one of the greatest men upon Earth. She took the Gentleman upon her shoulders, and carried him all the length of the Court to his Chamber, he never setting foot to ground, that so next day no impression might be seen of his footing; it fell out that Charlemaign watched at his Study that night, and hearing a noise, opened the window, and perceived this pretty prank, at which he could not tell whether to be angry, or to laugh; the next day in a great Assembly of Lords, and in the presence of his daughter, and Eginardus, he asked what punishment that

Servant

Servant might ſeem worthy of who made uſe of a Kings Daughter as of a Mule, and cauſed himſelf to be carried on her Shoulders in the midſt of Winter, through Night, Snow and all the ſharpneſs of the Seaſon; Every one condemned that inſolent man to death; the Princeſs, and Secretary changed colour, thinking nothing remained for them, but to be flead alive; but the Emperour looking on his Secretary 'with a ſmooth brow ſaid, Eginardus, hadſt thou lo-'ved the Princeſs my Daughter, thou oughteſt to 'have come to her Father the diſpoſer of her Li-'berty, thou art worthy of death, and I give thee two 'lives at this preſent, take thy fair Portreſs in Marri-'age, fear God, and love one another; theſe Lovers thought they were in an inſtant drawn out of the depth of Hell to enjoy the greateſt happineſs in the World. Cauſins Holy Court. Tom. 2.

II. Pyramus, a young Man of Babylon, was exceedingly in love with Thisbe his neighbours Daughter, nor was he leſs beloved by her; both Parents had diſcerned it and for ſome Reaſons kept them both up ſo ſtreightly, that they were not ſuffered to ſpeak to one another, at laſt they found opportunity of diſcourſe through the Chink of a Wall and appointed to meet without the City; Thisbe came firſt to the place appointed, but being terrified by a Lioneſs which paſſed by, ſhe fled into a Cave and in her flight loſt her Veil, which the Lioneſs tumbled to and fro with her bloody mouth, and ſo left it; ſoon after Pyramus came to the ſame place, and finding the Veil which ſhe uſed to wear all bloody, he overhaſtily concluded that ſhe was torn in peices by ſome wild Beaſt, and ſlew himſelf with his own Sword under a Mulberry Tree, which was the place of their mutual agreement; Thisbe, when ſhe thought the Lioneſs was gone left her Cave, with an earneſt deſire to meet her Lover, but finding him ſlain, overcome with grief ſhe fell upon the ſame Sword, and died with him. Zuinglius, p. 461.

III. The Grecians had a Company of 300 Soulders called the Holy Band, erected by Gordias, out of such as heartily loved one another so that they could never be broken, nor overcome, for their love, and affection would not suffer them to forsake one another, whatsoever danger happened; but at the Battel of Cheronea they were all slain; after the fight, King Philip viewing the dead bodies, stood still in that place where all these three hundred men lay slain, thrust through with Pikes on their Breasts, whereat he much wondred, and being told that it 'was the Lovers Band, he fell a weeping, saying, 'Wo be to them that think these men did, or suffered 'any dishonest thing; Plutarch. in Pelopida.

IV. *Leander* a young Man of Abidos was in love with Hero, a beautiful Virgin of Sestos; these two Towns were opposite to each other, and the narrow Sea of the Hellespont betwixt them. Leander used divers nights to swim over the Hellespont to his Love, while she held up a Torch from a Tower to be his direction. This practice continued long, but Leander adventuring one night when the Sea was rough, and the waves high, was unfortunately drowned; his dead body was cast up at Sestos, where Hero from her Tower beheld it, who not being able to outlive so great a loss, cast her self headlong from the top of it into the Sea, and there perished. Innumerable are the Effects both Tragical, and Comical proceeding from love. Let us next relate some remarkable examples of Conjugal Love between Husbands and Wives.

V. One of the Neapolitans being busily imployed in a Field near the Sea, and his Wife at some distance from him, the Woman was seized on by some Turkish Pyrates, who came on shore to prey upon all they could find; upon his return not finding his wife, and perceiving a Ship that lay at Anchor not far off, conjecturing the matter as it was, he threw himself into the Sea. and swam up to the ship, then

then calling to the Captain, he told him, he was come to follow his wife; he feared not the Barbariſm of the Enemies of the Chriſtian Faith, nor the miſeries thoſe ſlaves endure that tug at the Oar, his Love overcame all theſe; the Moors admired at the carriage of the man, for they had ſeen ſome of his Countrymen rather chuſe death than loſs of their Liberty, and at their return they told the ſtory to the King of Tunis, who moved with the Relation of ſo great a Love, gave him and his Wife their freedom, and the man was made by his command one of the Soldiers of his Guard. Burtons Melancholy, Part. 3.

VI. Philip King of France, ſirnamed The Good, was about 23 years of Age, when his Father John Duke of Burgundy was ſlain by the villany, and perfidiouſneſs of Charles the *Dauphine*; being informed of that unwelcome news, full of grief and anger, he haſtned into the Chamber of his Wife, who was the 'Dauphins Sifter, O ſaid he, my Michalea, thy Bro-'ther hath murdered my Father; She who was a true Lover of her Husband, broke forth into tears, and cries, fearing, not without reaſon, that this accident would prove occaſion of a breach, ſhe refuſed comfort, though her Husband uſed all kind of loving 'words to chear up her *Spirits*; Thou ſhalt be no leſs 'dear to me, ſaid he, for this fault, which though 'near related, is yet none of thine, take courage, and 'comfort thy ſelf in an Husband that will be faith-'ful, and conſtant to thee for ever; He performed what he ſaid, he lived with her three years, treating her with his accuſtomed love, and reſpects; and though the ſight of her did daily renew the memory of that wicked act of her Brother, and though ſhe was Barren (a ſufficient cauſe of divorce among Princes) yet he would not that any thing but death ſhould diſſolve the matrimonial Bond betwixt them. Lipſius Monitor. lib. 2.

VII. Darius the laſt King of *Perſia* ſuppoſing

that his wife *Statira* was ſlain by Alexander, filled all the Camp with Lamentations, and Outcries; O 'Alexander, ſaid he, whom of thy Relations have I 'put to death, that thou ſhouldeſt thus retaliate my 'ſeverites; thou haſt hated me without any provoca-'cation on my part, but ſuppoſe thou haſt Juſtice on 'thy ſide, ſhouldeſt thou mannage the War againſt 'Women; Thus he bewailed the ſuppoſed death of his wife, but when he heard ſhe was not only preſerved alive, but alſo treated by Alexander with the higheſt Honour, he then beſeeched Heaven to render Alexander fortunate in all things, though he was his Enemy. Plutarch in vit. Alex.

VIII. Meleager challenged to himſelf the cheif glory, of ſlaying the Caledonian Boar, but this being denied him, he ſate in his Chamber ſo angry, and diſconteded, that when the Enemy were aſſaulting the City where he lived, he would not ſtir out to lend his Citizens the leaſt aſſiſtance; the Magiſtrates, the cheif of the City, and the Prieſts came to him with their humble ſupplications, but he would not move; they propounded a great reward, he deſpiſed at once both it and them; his Father Oenæus came and imbraceing his knees, endeavoured to make him relent, but all in vain; his Mother came and tryed all ways, but was refuſed; his Siſters, and his moſt familiar Friends were ſent and begged he would not forſake them in their laſt extremity; but neither way was his fierce mind to be wrought upon; in the mean time the Enemy had broken into the City, and then came his wife Cleopatra, trembling; O my deareſt Love, ſaid ſhe, help us, or we are loſt; the Enemy is already entred. The Hero was moved with this voice alone, and rouſed at the danger of his beloved wife, he armed himſelf, went forth, repulſed the Enemy, and put the City into its wonted ſafety, Camerarius Medit.

IX. Titus Gracchus loved his Wife Cornelia with that fervency, that when two Snakes were found in his Houſe,

Houſe, and the Soothſayers had pronounced they ſhould not ſuffer them both to eſcape, but that one ſhould be killed, affirming alſo that if the Male was let go, Cornelia ſhould die firſt: on the other ſide that Gracchus ſhould firſt expire, if the Female were let go. Diſmiſs then the Famale, ſaid he, that ſo Cornelia may ſurvive me who am at this time the Elder; It ſo fell out that he died ſoon after, leaving behind him many Sons, ſo entirely beloved by the Mother; and the memory of her Husband was ſo dear to her, that ſhe refuſed the proffered Marriage with Ptolomy King of Egypt with the ſplendor of a Diadem and all the pomp of a rich, and proffered Kingdom, Val. Maximus.

X. Caligula the Emperor had Cæſonia to Wife and though ſhe was not of remarkable beauty and of a declining Age; though by another Husband ſhe was already the Mother of three Daughters, yet ſhe being one of Prodigious Luxury, and Laſciviouſneſs, he loved her with that ardency, that he often ſhewed her in Armour, and to his Friends even naked. The day ſhe was brought to Bed, he made her his wife, profeſſing that he was at once her Husband, and the Father of a Child by her; the Child, which, was named Julia Druſilla, was by his order carried about to all the Temples of the Gods; at laſt he laid it down in the lap of Minerva, and commended it to her Education, nor did he conclude the Child to be his, by any more certain ſign than that ſhe would fly upon the Faces and Eyes of ſuch Children as plaid with her. Suetonius Hill.

XI. And tho' the Female be the weaker Sex, yet ſuch has been the fidelity, and incredible affection of ſome, that they have performed as great things as the moſt generous Men, deſpiſing death in the moſt dreadful ſhapes, from an invincible Love to their Huſbands. Of which Hiſtories are not ſilent. For we read, that Eumenes burying the dead that fell in the Battel of Gabine againſt Antigonus, among

others, there was found the Body of *Ceteas*, the *Captain* of thoſe Troops that came out of *India*; this man had two Wives, who accompanied him in the Wars, one newly married, and another married ſome years before, but both bore intire love to him; for whereas the Cuſtom of *India* requires, that one Wife ſhall be burnt with her dead Husband, both offered themſelves to death, and ſtrove with that ambition, as if it had been ſome glorious prize they ſought after. Before ſuch Captains as were appointed their Judges, the younger Wife pleaded, That the other was with Child, and that therefore ſhe could not have the benefit of that Law; The elder alledged, That whereas ſhe was before the other in yeans, it was alſo fit that ſhe ſhould be before her in Honour, ſince it was cuſtomary in other things that the Elder ſhould have place; The Judges, when they underſtood by Midwives, that the elder was with Child, paſſed Judgment that the younger ſhould be burnt; ſhe that had loſt the cauſe departed, rending her Diadem, and tearing her Hair, as if ſome grievous calamity had befallen her; the other full of Joy at her Victory, went to the Funeral Fire, magnificently dreſt and led along by her Kindred, as if to her Wedding, they all along ſinging Hymns in her Praiſe. When ſhe drew near the fire, taking off her Ornaments ſhe delivered them to her Friends and Servants, as tokens of Remembrance; they were a multitude of Rings, with variety of precious Stones, *Chains*, and Stars of Gold, *&c.* This done, ſhe was by her Brother placed upon the combuſtible matter by the ſide of her Husband, and after the Army had thrice compaſſed the Funeral Pile, fire was put to it, and ſhe without a word of complaint, finiſhed her life in the flames. *Diod. Siculus, l. 9.*

XII. Arria the wife of *Cecinna Pætus*, underſtanding her Husband was condemned to die, and permitted to chuſe what death liked him beſt, ſhe went and exhorted him to depart this life couragiouſly, and bidding him farewel gave her ſelf a ſtab into

into the Breaſt, with a Knife ſhe had hid under her Cloaths; then drawing the Knife out of the wound, and reaching it to Pætus, ſhe ſaid, The wound I have made Pætus, ſmarts not, but that only which thou art about to give thy ſelf Martial hath an Epigram to this purpoſe.

When Arria to her Husband gave the Knife,
Which made the wound, whereby ſhe loſt her life,
This wound, dear Pætus, grieves me not, quoth ſhe,
But that which thou muſt give thy ſelf, grieves me

XVIII. The Prince of the Province of Fingo, in the Kingdom of Japan in the Eaſt-Indies, hearing that a Gentleman of the Country had a beautiful Wife, got him diſpatched; and having ſent for the Widow ſome days after her Husbands death, acquainted her with his deſires; ſhe told him ſhe had much reaſon to think her ſelf happy in being honoured with the Friendſhip of ſo great a Prince, yet ſhe was reſolved to bite off her Tongue, and murder her ſelf, if he offered her any violence; but if he would grant her the favour to ſpend one month in bewailing her Huſband, and then give her liberty to make an entertainment for the Relations of the deceaſed to take her leave of them, he ſhould find how much ſhe was his Servant, and how far ſhe would comply with his affections; it was eaſily granted, a great dinner was provided, whither came all the Kindred of the deceaſed; the Lady perceiving the Prince began to be warm in his Wine, in hopes of enjoying her promiſe, deſired liberty to withdraw into an adjoyning Gallery to take the Air, but as ſoon as come into it, ſhe caſt her ſelf headlong down in the preſence of the Prince, and all her dead Husbands Relations, and ſo put an end to her Life. Mandelſloes Travels.

XIX. In the Reign of the Emperor Veſpaſian, there was a Rebellion in France, the chief Leader being Julius Sabinus. They being reduced, the Captain was

ſought after to be puniſhed, but he hid himſelf in a Vault, or Monument of his Grand-father, and cauſed a report to be ſpread of his death, as if he had voluntarily poiſoned himſelf, and to confirm it, he cauſed his Houſe to be ſet on fire, as if his body had therein been burnt; his Wife Eponina knew nothing of his ſafety, but bewailed his death, and would not be comforted; only two of his Freed men were privy to it, they pitying their Lady, who determined to die, and had abſtained from food three days together, declared her purpoſe to her Huſband, and beſought him to ſave her that loved him ſo well; it was granted, and ſhe was told that her Sabinus lived; ſhe came to him, where they lived undiſcovered nine years; ſhe conceived, and brought forth Children in that ſolitary Manſion; at laſt the place of their abode came to be known, they were taken, and brought to Rome, where Veſpaſian commanded they ſhould be ſlain; Eponina ſhewing her Children; 'Behold, O Cæſar, ſaid ſhe, theſe I have brought forth 'and brought up in a Monument, that thou mighteſt 'have more ſuppliants for our Lives. O cruel Veſpaſian, that could not be moved with ſuch words as theſe; well, they were both led to death, and Eponina joyfully died with her Huſband, who had been before buried with him for ſo many years together. Lipſius Monitor. lib. 2.

XX. Portia the Daughter of Cato, and Wife of Marcus Brutus, when ſhe conjectured by the ſleepleſs and diſturbed nights of her Huſband, that he had conceived ſome great thing in his mind, and concealed it from her in ſuſpicion of her weakneſs; ſhe, to give her Huſband an inſtance of her Conſtancy and Secrecy, made her ſelf a deep wound in her Thigh with a Razor; upon which there followed a ſtream of blood, weakneſs, and a Fever. When Brutus came home, ſad at ſo unexpected an accident, and all being withdrawn, 'Sit down Huſband, ſaid ſhe, I have ſome-'thing ſerious to diſcourſe with you; when I married

'you,

'you, I came to your houſe as a Wife, not as a Miſtreſs
'or Whore, nor only as a Companion of your Bed
'and Board, but of all proſperous and adverſe things;
'I am Cato's Daughter, and reckon you that I am of
'that blood, what then, do I complain of you? Not at
'all, if I look at other matters, Conjugal Solemnities,
'good will, and this external love; but I look higher,
'and would have your Friendſhip alſo, and that is
'the only grief of my mind which torments me, that
'you have my fidelity in ſuſpicion; for wherefore
'ſhould you diſſemble; do I not perceive the care
'you are in? That there is ſome ſecret and great en-
'terprize in agitation? Why do you conceal it from
'me? If I can lend you no aſſiſtance, expect ſome
'comfort at leaſt from me; for as to my ſecrecy I am
'am able to engage; conſider not the reſt of my Sex;
'I ſay again, that I am the Daughter of Cato, and I
'add thereunto that I am the Wife of Brutus; either
'Nature, being from ſuch a Father, or Converſation
'with ſuch a Huſband, will render me conſtant and in-
'vincible againſt all that is to be feared, why do I
'multiply words, I my ſelf have made experiment of
'my ſelf, and ſee this wound which of my own accord
'*I* have given my ſelf, that *I* might know whether *I*
'could undergo with courage any grief and torments.
'*I* now fully believe that *I* am able to bear them, to
'deſpiſe them, and *I* my Brutus, can die with, and for
'my Huſband; if therefore you are about any thing
'that is juſt and honourable, and worthy of us both
'conceal it no longer. Brutus admiring the greatneſs
of her mind, and the diſcovery of ſuch great affection,
lifting up his hands for joy, burſt out into theſe ex-
preſſions; 'O all ye Powers above, ſaid he, be ye fa-
'vourable, and propitious to my deſires, and make
'me a Huſband that is worthy of Portia. Then he
recited to her the *Conſpiracy* for killing Julius *Cæ-
ſar* in the *Senate Houſe*, and who were concerned
therein; ſhe was ſo far from being affrighted, or diſ-
ſwading him, that ſhe encouraged him to proceed;

but

but the day on which they were to perform the *Enterprize*, ſhe being in fear for Brutus, ſwooned away and was ſcarcely recovered; at laſt Brutus being overcome, & ſlain at Philippi ſhe determined not die, & when her Friends, who were everwith her depri'd her of the opportunity & means ſhe at laſt ſnatched the burning Coals with her Hands out of the fire, and thruſting them into her mouth kept them there till ſhe was choaked. Of this Conſpiracy againſt Cæſar, for the Readers better underſtanding it, I ſhall make a brief diſgreſſion. Marcus Brutus (ſaith Plutarch) was deſcended from Junius Brutus as great an enemy to Kings as he was to Tyrants; he was well beloved by Cæſar, who gave order for his ſafety at the Battle of Pharſalia as for his own Son; he moved nothing but what was honeſt & rational ſo grave and conſtant he was that he carried what the moved ſo reſolved was he that after Cæſar had taſt the Rubicon contrary to the Decree of the *Senate*, and had ſo overpowred them, that he was choſen perpetual Dictator, and had thereby taken away the liberty of the Common wealth, Brutus, Caſſius and ſome others conſpired againſt him; *Brutus* hated the Tyranny, and Caſſius the Tyrant; Brutus was incenſed againſt Cæſars Empire by his Anceſtors Enterprize againſt Kings, and the Peoples expectation from him, for under their Images they writ, O that Brutus were alive; and before his face when he was Prætor, they ſaid, Brutus 'is a ſleep. Caſſius firſt ſounded Brutus, who ſaid, 'He would die, or Cæſar ſhould not be King; Caſſi-'us replied, Rome will not ſuffer thee to die, they look for Plays and Paſtimes from other Prætors hands, but they expect Liberty at thine; then they proceeded in their Deſign, and though many ill Omens might have hindred Cæſar from goimg to the Senate that day, yet he reſolved to go on, and being ſate, Cimber one of the Conſpirators, ſeems to Petition Cæſar, and the reſt ſeconded him, kiſſing

Cæſars

Cæſars hand, and then all falling upon him at once, they ſtabbed him with 23 wounds, who when he ſaw Brutus cryed out, What, and thou my Son? and ſo gave up the Ghoſt. *Brutus* would have ſatisfied the other Senators, but they fled; the other Conſpirators would have killed Mark Anthony, but Brutus refuſed it, becauſe he ſaid he was a Perſon principled for Liberty, though ingaged to the Tyrant. At firſt the mulittude abhorred, and were amazed at the Fact, but afterwards applauded it. when they ſaw that neither power nor ſpoil was the deſign but honeſt Liberty, yea the Senate honoured and imployed them in ſeveral Provinces, particularly Brutus in Creet: who commited two Faults, firſt, in ſaving Anthony, their cloſe Enemy, and next in publiſhing Cæſars popular will, and ſolemnizing his Funeral, at which Anthony by his Speech, and ſhewing Cæſars bloody Garments ſo enraged the multitude that Brutus and his Friends retired to Athens for fear of Cæſars Soldiers, and there got as many Romans together as he could prevail upon with whom he reſolved to try his Fortune, affir-'ming, That he would either die or live with Li-'berty, and rid his Country of Bondage by Battle, or himſelf by death; Here Caſſius met him with more Forces, and as they were about to paſs their Army toward Rome, an horrible Spectacle is ſaid to appear to Brutus; for in the dead of the night, when the Moon ſhined not very bright, and all the Army was in ſilence, a black Image of an huge and horrid Body appeared to Brutus, ſtanding ſilent by him, his Candle being almoſt out, and he fitting muſing about the iſſue of the War, Brutus with an equal conſtancy both of mind and countenance, ſaid, What Man or God art thou? The Spirit anſwered, I am thy evil Genius, and thou ſhalt ſee me again at Philippi; Brutus couragiouſly replied, I will ſee thee there then; ſo the Spirit diſappeared. Brutus and Caſſius ſoon after loſt a great Battel againſt Anthony and

and Octavius, and their Army being utterly routed, Brutus passed the following melancholy night with some few others in the Woods and Rocks, where the same Spectre appear'd again to him, and vanished without speaking a word; he then recollecting the loss of his Friends, pitying his Country more than himself and applauding his own Virtue more than his Enemies Conquest, did what he looked upon to be neither offensive to Heaven, nor unworthy of a Man, for like Cato his Father in Law, his Friends refusing to do it, he killed himself with his own Sword; Plutarchs Lives. Of this great Person, hear what our incomparable Cowley sings.

I. Excellent Brutus, of all Humane Race
The best, till Nature was improv'd by Grace
Till men above themselves, Faith raised more
Than Reason above Beasts before.
Virtue was thy lifes center, and from thence
Did silently, and constantly dispence
The gentle vigorous influence,
To all the wide and fair circumference.
And all the parts upon it lean'd so easily,
Obey'd the mighty force so willingly.
That none could discord, or disorder see
In all their Contrariety.
Each had his motion natural and free;
And th' whole no more mov'd than the whole World could be

II. From thy strict Rule some think that thou didst swerve
(Mistaken honest men) in Cesars blood;
What Mercy could the Tyrants life deserve,
From him who kill'd Himself rather than serve;
Th' Heroick Exaltations of Good,
Are so far from Understood.
We count them Vice; alas our sight's so ill,
That things which swiftest move seem to stand still
We look not upon Virtue in her height,

On

On her ſupream Idea, brave and bright,
In the Original Light;
But as her beams reflected paſs,
Through her own Nature, or ill Cuſtoms Glaſs.
And 'tis no wonder ſo,
If with dejected Eye,
In ſtanding Pools we ſeek the Sky,
That Stars ſo high above, ſhould ſeem to us below.

III. Can we ſtand by and ſee
Our Mother rob'd, and bound, and raviſht be,
Yet not to her aſſiſtance ſtir,
Pleas'd with the Strength & Beauty of the Raviſher?
Or ſhall we fear to kill him, if before
The Cancel'd name of Friend he bore;
Ingrateful Brutus do they call?
Ingrateful Ceſar who could Rome inthrall!
An Act more barbarous, and unnatural.
(In th' exact ballance of true Virtue try'd)
Than his Succeſſor Nero's Parricide!
There's nought but Brutus could deſerve,
That all men elſe ſhould wiſh to ſerve,
And Ceſars uſurpt place to him ſhou'd proffer:
None can deſerv't but he who would refuſe the offer

IV. Ill Fate aſſum'd a body thee t' affright,
And wrapt it ſelf i'th terrors of the Night,
I'le meet thee at Philippi, ſaid the Spright,
I'le meet thee there, ſaidſt Thou,
With ſuch a voice, and ſuch a brow.
As put the trembling Ghoſt to ſudden flight,
It vaniſh't as a Tapers Light,
Goes out when Spirits appear in ſight;
One would have thought't had heard the morning (Crow
Or ſeen her well appointed Star,
Come marching up the Eaſtern Hill afar.
Nor durſt it in Philippi's Field appear.
But unſeen attacqu'd thee there.

Had

Had it presum'd in any shape thee to oppose,
Thou wouldst have forc'd it back upon thy Foes;
Or slain't like Cesar, though it be
A Conqueror, and a Monarch mightier far than He.

V. What joy can humane things to us afford.
When we see perish thus by odd events,
Ill men, and wretched Accidents?
The best Cause, and the best Man the ever drew a (sword
When we see
The false Octavius, and wild Anthony,
Godlike Brutus conquer thee?
What can we say but thine own Tragick Word,
That Virtue, which had worshipt been by thee,
As the most solid Good, and greatest Deity,
By this fatal proof became
An Idol only, and a Name?
Hold noble Brutus, and restrain
The bold voice of thy generous Disdain
These mighty Gulphs are yet,
Too deep for all thy Judgment and thy Wit.
The Time's set forth already, which shall quell
Stiff Reason, when it offers to Rebel.
Which these great Secrets shall unseal,
And new Philosophies reveal.
A few years more, so soon hadst thou not dy'd
Would have confounded Humane Virtues pride,
And shew'd thee a God Crucifi'd.

XXI. Conradus the Third, Emperor of Germany, besieged Guelphus Duke of Bavaria, in the City of Wensburg; the Women perceiving the Town could not holdt, no petitioned the Emperor that they might depart only with so much as each could carry on their backs; which the Emperor condescended to, expecting they would have laden themselves with Silver and Gold; but they all came forth with

with every one her Husband on her back, whereat the Emperor was ſo moved that he wept, received the Duke into his favour, gave all the men their Lives, and extolled the Women with deſerved Praiſes. Camerarius.

XXII. Thus far as to the excellent fruts of Conjugal Love; and yet we ſhall find that Paternal, or Fatherly indulgence hath equalled, if not excelled them; for that natural affection which we bear toward them we have in common with other Creatures, even with the moſt cruel of all Beaſts.

——The Tyger which moſt thirſts for blood,
Seeing her ſelf rob'd of her tender brood;
Lyes down lamenting in her Scythian Den,
And licks the prints where her loſt Welps had lain.

Yet this affection reigns with greater power in the Souls of ſome than others, & the effects of it cannot but detain us with ſome pleaſure in the peruſal of of them. In 1541. Raſcacius a German Captain, was at the Siege of Buda, whoſe Son, a valliant young Gentleman being got out of the Army without his Fathers knowledge, carried himſelf ſo valiantly in a skirmiſh againſt the Turks in the ſight of his Father and the whole German Army, that he was highly commended of all eſpecially of his Father, who knew him not, and after a gallant fight, before he could make a retreat, he was incompaſſed by his Enemies' and valiantly defending himſelf for ſome time. was at laſt unhappily ſlain. Raſcacius exceedingly moved for the death of ſo brave a man, but ignorant how near it concerned himſelf, turning about to the other Commanders, ſaid; This gallant 'Gentleman, whatſoever he be, is worthy of ever-'laſting commendations, and to be moſt honourably 'buried of any Perſon in the whole Army; as the reſt of the Captains were with the like compaſſion approving his Speech, the dead body of the unfortunate

tunate Son being rescued, was presented to the miserable Father, which caused all there to shed Tears, but such a sudden and inward passion of grief surprized the aged sorrowful Fathers heart, that after he had stood a while speechless with his Eyes fixt, he suddenly fell down dead. Turkish History.

XXIII. Mahomet 2 Emperor of the Turks, was no sooner possessed of his Fathers, Throne, but like a young Tyrant forgetting the Laws of Nature, he in Person was about to have murdered with his own hands his youngest Brother, eighteen months old, begotten on the fair Daughter of Sponderbeius; which unnatural part Moses one of his Bassa's & greatly in his favour perceiving, requested him not to imbrue his Royal hands in the blood of his Brother, but commit the execution thereof to some other; so Mahomet commanded him the Author of that Councel, forthwith to do it; Moses taking the Child from the Nurse strangled it with pouring water down the Throat. The young Lady understanding the death of her Child, fury making her past fear, came and in her rage reviled the Tyrant for his inhumane cruelty; Mahomet requested her to be content since it stood with the policy of his State, and willed her to ask whatsoever she pleased, and she should have it; she desiring nothing more, but in some sort to be revenged, asked to have Moses the Executioner of her Son, delivered unto her bound, which obtained, she struck him into the Breast with a Knife, crying in vain upon his unthankful Master for help, and proceeding in her cruel execution, cut an hole in his right side, and by piecemeal cut out his Liver, and cast it to the Dogs to eat, to that extremity did she resent the death of her beloved Son. Knowls Turkish Hist.

XXIV. Solon a Person famous in Greece, for giving Laws to the Athenians, in his Travels, came to Miletum to converse with Thales one of the Wise Men of Greece, these two walking together upon the Market

place

place, one comes to Solon, and tells him That his Son was dead; being afflicted with this unexpected unwelcome news, he fell to tearing of his beard, hair, and cloths, fouling his face in the duſt; a great confluence of *People* came about him, whom he entertained with howlings, and tears; when he had lain long on the ground, and delivered himſelf up to all manner of expreſſions of grief, unworthy the *Perſon* he ſuſtained, ſo renowned for gravity and wiſdom Thales bid him be of good courage for it, was but a contrivance of his, by this experiment to try whether it was convenient for a wiſe man to marry, and have Children, as Solon had perſwaded him to do; but now he was ſufficiently ſatisfied it was no way neceſſary, ſeeing he perceived that the loſs of a Child might occaſion a *Perſon* famous for wiſdom to diſcover all the ſigns of a mad Man Sabel. Exercit lib. 3.

XXV. Artobarzanes reſigned the Kingdom of Cappadocia to his Son in the preſence of *Pompey* the Great; the Father had aſcended the Tribunal of Pompey, and was invited to ſit with him in the Royal Seat, but when he obſerved his Son to ſit with the Secretary in a lower place than his Fortune deſerved, he could not endure it, but deſcending from his Seat, he placed the Diadem upon his Sons Head, and bid him go and ſit in that place from whence he was newly riſen; at theſe words, tears fell from the Eyes of the young man, his body trembled, the Diadem fell from his Head, nor could he endure to go where he was commanded; ſo he was glad who gave up his Crown and he was ſorrowful to whom it was given; nor had this glorious ſtrife ended unleſs *Pompey's* Authority had joined it ſelf to the Fathers will, for he pronounced the Son a King, commanding him to take the Diadem, and to ſit with him in the Throne. Valer. Maxim. p. 152.

XXXVI. And though we may not find ſo many inſtances, of Love, Reverence, and Piety of Children

ren to their Parents, yet we read of some who have this way intituled themselves to the promise of God, and thereby had an earnest of being worthy and prosperous Persons. Marcus Coriolanus having well deserved of the Comomwealth of Rome, was yet unjustly condemned; so he fled to the Volsci, at that time in Arms against Rome, and being made their cheif Commander, rendred himself formidable to the Romans; Ambassadors were sent to appease him, but to no purpose; the Priests met him with intreaties in their Pontifical Vestments, but returned without effect; the Senate was astonished, the People trembled, as well the Men as the Women bewailing the destruction falling upon them. ——— —— Then Volumnia the Mother of Coriolanus, taking Volumnia his Wife with her, and also his Children, went to the Camp of the Volsci, whom as soon as the Son saw, being an intire lover of his Mother, he made haft to imbrace her; she angrily said, 'Firft let me know before I suffer my self to be im-'braced by you, whether I am come to a Son or an 'Enemy, and whether I am a Captive, or a Mother 'in your Camp? more she added with tears in her Eyes; he moved with the tears of his Mother, wife & Children, imbracing 'em you have conquerd, saith he, 'and my Country hath overcome my just anger, be-'ing prevailed upon by the intreaties of her, in whose 'womb I was conceived. And so he freed the Romans from the fear of those Enemies he had led against them. Plutarchs Lives, p. 230.

XXXVI. There happned in Italy a great irruption of Mount Ætna. In this horrible breach of flames, every one flying, and carrying away what they had most precious, Two Sons, the one called Anapias, the other Amphinomus, reflected on their Father & Mother, both very old, who could not save them-'selves from the Fire by flight and where shall we, 'said they, find a more precious Treasure tha those who begat us; so the one took up his Father on

on his Shoulders, the other his Mother, and made paſſage through the flames; it is an admirable thing (ſaith my Author) that Almighty God, in conſideration of this Piety (tho Pagans) did a miracle; for the Monuments of all Antiquity witneſs, that the devouring flames, ſtayed at this ſpectacle, and the fire waſting and broiling all about them, the way only through which theſe two Sons paſſed was tapeſtried with freſh verdure and greeneſs, and called by Poſterity, The Field of the Pious, in memory of this Accident. Cauſins Holy Court Tom. 1

XXVII. There were three Brothers who upon the death of the King their Father, fell out about the Succeſſion in the Kingdom, at laſt they agreed to ſtand to the determination of a Neighbour King, He commanded the dead body of the Father to be fetch out of his Monument & that each of them ſhould ſhoot an Arrow at his heart, and he that hit it or came neareſt to it, ſhould ſucceed; the Elder ſhot firſt, and his Arrow paſt through the Throat of his Father; the ſecond Brother ſhot his Father into the Breaſt, but yet miſſed the heart, the youngeſt deteſting this wickedneſs, I had rather, ſaid he, yeild 'all to my Brothers, and reſign all my pretences to 'the Kingdom, than to treat the body of my Father 'with this Contumely; At this ſaying of his the 'King paſſed Sentence, That he alone was worthy 'of the Kingdom, as having given evidencce how 'much he excelled his Brothers in Virtue, by the 'Piety he had ſhewed to the dead body of his Fa'ther. Leon Theat. p. 278

XXVIII. A Roman Judge had ſentenced to death a Woman of good birth for a Capital Crime, and had delivered her to the Triumvir to be killed in Priſon; the Jaylor moved with compaſſion, did not preſently ſtrangle her, but permitted her Daughter to come often to her, being firſt diligently ſearched leſt ſhe ſhould convey in any ſuſtenance, expecting that ſhe ſhould die of Famine; when divers days had paſſed, wondring what might occaſion her

to

to live so long, he one day set himself to observe her Daughter, and discovered how with the milk in her Breasts she allayed the Famine of her Mother; the news of this strange spectacle was by him caried to the *Prætor*. He brought the cause before the Counsel, who pardoned the Woman, and to preserve the memory of that act, where her *Prison* stood caused an Altar to be erected to *Piety*. *Pliny's* Nat. Hist.

XXIX. When the City of Troy was taken, the Greeks, as became gallant men, pitying the misfortune of their Captives caused it to be proclaimed, that every free Citizen had Liberty to take away with him any one thing that he desired; Æneas neglecting all other things, carried out with him his Houshold Gods; the Greeks delighted with the *Piety* of the man, gave him permission to carry out any other thing from his House; so he took upon his shoulders his Father, who was grown old and decrepit, and carried him forth; the Grecians extreamly affected with this deed of his, gave him all that was his own, confessing, that nature it self would not suffer them to be enemies, but Friends to such as preserved so great *Piety* toward Heaven, and so great Reverence to their *Parents* Ælian Var. Hist.

XXX. Otho 2d Emp. of Germany, had a Son, named Luitolphus, a valiant and haughty young Man, who taking offence at his Fathers second marriage, rebelled against him, being assisted by many considerable *Persons*; hereupon Otho raised a great Army to suppress them, but Luitolphus not able to encounter his Father in the Field, betook himself to the City of Mentz. where his Father Besieged him for 60 days and severely battered the City, as valiantly defended against him; but at last the besiged made a motion for *Peace*, whereupon a Truce was granted; during which, Luitolphus and his *Partizans* found an opportunity in the night to leave Mentz, and fly to Ratisbone; the Emperor without delay, followed them to Ratisbone, which was better fortified, and pro-

vided than Mentz, and so the Seige was more difficult, and in the Assaults and Sallies many brave men perished on each side; yet soon after Luitolphus sued to his Father for Peace and Pardon, which the Emperor by the mediation of some Prelates limited to a certain time; wherein his Sons offences should be examined, and a Treaty held to conclude all matters; upon which Luitolphus surrendred the City, and absented from his Fathers presence till he saw the issue; but before the time prefixed was expired, the Emperor being hunting Luitolphus really sensible of his Fault, without any security from his Father, came before him in the Fields bare headed, and bare footed and kneeling at his feet, wept; the Father amazed at this unexpected rencounter, stood still, and the Son at last recovering his Spirits, intreated him to have compassion on him, acknowledging his offences to be very great, and rather deserving a thousand deaths than any pardon, but being heartily sorry for the same, he like the Prodigal Son, presented himself before his Father who had also a Father in Heaven by whom he hoped to be forgiven: and if he would please to grant him his life, he did assure him to be ever after a Loyal and Obedient Son, who would live in a constant sorrow for what was past, and desired him to remember, 'That he was his own 'flesh, and blood, and that tho the offence were 'only his, yet the just Father must needs bear a part 'of the punishment inflicted upon the guilty Son, 'but that in shewing mercy no inconvenience 'could ensue; and that if he should be inexorable, 'he would lose the most Obedient Son that ever Father had; He then with great humility prostrated himself upon the Earth, expecting his Fathers Sentence either of Life or Death. This had so great an impression on the Emperor to see his Son shew such humility, and shed so many tears, that he could not forbear to do the like; and commanding him

to rise, with joy mixed with tears both from himself, and his Attendants, he pardoned and restored him to his Grace, & Fatherly love, & to the same Dignities he had before, and the Son continued constant in Loyalty and Duty to his Father and Soveraign Lord so long as they lived together. Imperial. Hist. p. 423.

XXXI. In the Civil Wars of Rome, between Augustus and Mark Anthony, as it often falls out, that fathers and sons, and brothers and brothers take contrary part, so in the last Battle at Actium, where Augustus was Conqueror, when the Prisoners, as the custom, is were counted up, Metellus was brought to Octavianus, whose face tho much chang'd by anxiety and imprisonment, was known by Metellus his Son, who had been on the contrary part; with tears he runs into the imbraces of his Father, & turning to Augustus; This thy Enemy, said he, hath deserved death, but I am worthy of some reward for the service I have done thee; I therefore beseech thee instead of what is owing me, that thou wouldst preserve this man and cause me to be killed in his stead; Augustus moved with his piety though a great Enemy, gave to the Son the life of the Father. Lonic. Theat. 272.

XXXII. Demetrius the King Macedonia, was taken Prisoner by Seleucus King of Syria; after which Antigonus his Son was the quiet possessor of his Kingdom, yet did he change the Royal Purple into a mourning habit, and sent Ambassadours to the Neighbours Kings, to interpose in his Father behalf for obtaining his Liberty; he also sent to Seleucus, and promised him the Kingdom and himself as security, if he would free his Father; after he knew he was dead he set forth a great Navy to receive the body of the deceased, which by Seleucus was sent toward Macedonia; he received it with such mournful Solemnity, and so many tears as turned all men into wonder & compassion; Antigonus stood in the Poop of

a great ſhip built for that purpoſe, cloathed in black bewailing his dead Father; the Aſhes were incloſed in a golden Urn, over which he ſtood, a diſconſolate Spectator; he cauſed to be ſung the Virtues, and Noble Atchievements of the deceaſed Prince, with voices form'd to Piety and Lamentation; the Rowers alſo in the Gallies ſo ordered the ſtroaks of their Oars that they kept time with the mournful voices of the others; in this manner the Navy came near Corinth, the Rocks and Shores ſeeming to be moved to mourning. Plutarchs Lives. Thus far of Paternal, and filial Love, let us proceed to to that between Brethren,

XXIII. It is counted rare to ſee Brothers live in mutual love and agreement with each other, and it is commonly obſerved, that their Animoſities have been managed with greater rancour and bitterneſs than if they had been ſtrangers. On the other ſide where this Fraternal Love has rightly ſeated it ſelf in the Soul, it has appeared as real and vigorous as any other ſort of Love; of which there want not remarkable Inſtances. In 1585. the Portugal Ship St. Jago being caſt away upon the Shallows near St. Lawrence, divers Perſons leapt into the Boat to ſave their lives; but finding it was overburdened, they choſe a Captain whom they ſwore to obey, who cauſed them to caſt Lots, and ſuch as the Lot fell upon to be caſt overboard; one of thoſe called New Chriſtians, being allotted to be caſt into the Sea, had a younger Brother who ſpoke to the Captain ſaying, 'My Brother is elder, and of better knowledge in 'the World than I, and therefore more fit to live in 'the World, and to help my Siſters and Friends in 'their need, ſo that I had rather die for him than 'live without him; at which requeſt they ſaved the elder Brother, and threw the younger into the Sea, who ſwum at leaſt 6 hours after the Boat: and and tho they held up their hands with naked Swords, willing him that he ſhould not come near the

the boat; yet laying hold thereon, and having his hand half cut in two, he would nor let go, ſo that they were conſtrained to take him in again; both theſe brethren I knew (ſaith my Author) and have been in company with them. Linſchotens Voyages p. 147.

XXXIV. When Auguſtus had taken Adiatoriges a Prince of Cappadocia, with his wife and Children in War, and led them to Rome in Triumph, he ordered that the Father, and the elder Brother ſhould be ſlain. The Miniſters of this Execution coming to the place of reſtraint to this unfortunate Family, and inquiring which of the Brethren was the eldeſt, there aroſe a vehement contention between the two young Princes, each affirming himſelf to be the Elder, that by his death he might preſerve the life of the other; when they had long continued in this pious Emulation, the Mother at laſt, not without difficulty, perſwaded her Son Dyetentus to permit his younger brother to die in his ſtead, as hoping that by him ſhe might be more probably maintained. Auguſtus certified of this great example of brotherly love, not only lamented that act of his ſeverity, but gave an honourable ſupport to the Mother, and her ſurviving Son. Heywoods Hiſt. Women.

XXXV. Heliodorus the Brittian, had the Sirname of Pius upon this occaſion; the People provoked with the cruelty and avarice of Archigallus depoſed him, and raiſed Heliodorus to the Throne of his brother: one time when the King went on hunting, he accidentally met his brother Archigallus in a Wood; whoſe altered viſage, and ragged cloths, gave ſufficient evidence of his afflicted condition; as ſoon as the King knew him, though he was not ignorant how he had ſought his Reſtoration both by force and fraud, yet he lovingly imbraced him, and cauſed him privately to be conveyed into the City. The King pretending he was ſick, and that he

he would diſpoſe of the Affairs of the Realm by his laſt Will and Teſtament called his Nobles together and ſignified that he would conſer in private with each of them ſingly, and as every man entred his Chamber he cauſed him to be laid hold on, threatning him with death if he would not conſent to the ſparing of his brother, and that he ſhould reſign the Kingdom to him. Having by this means gained an univerſal aſſent, he opened the buſineſs to them altogether, ſo that Archigallus was reſtored to the Kingdom, and he dying in few years, Heliodorus ſucceeded him with equal Juſtice and Glory Fulgoſus Examples, p. 634.

XXXVI. A Soldier in the Camp of Pompey, in the War with Sertorius, perceiving a Soldier on the other ſide to preſs hard upon him, he fought him hand to hand, and having ſlain him, went about to ſtrip him out of his Arms, which when he had done, he found it was his Brother, who had fallen under him; having a long time curſt his unhappy Fate, he carried his dead Brother into the Camp, covered the Body with a rich Garment, laid the Corps upon a Funeral Pile, and put fire to it; which done, he drew the ſame Sword wherewith he had ſlain his Brother, & thruſt it into his own Breaſt, & falling proſtrate upon the dead Body they were both burned together. Valerius Maximus p. 145.

XXXVI. There was a falſe report that Eumenes K. of Aſia, was ſlain by the fraud of Perſeus; upon the news his Brother Attalus ſeized on the Crown, and married the Wife of his Brother; but being informed of Eumenes his return he went forth to meet him, not without aprehenſions of fear in regard of what he had done; Eumenes made no ſhew of his diſpleaſure, only whiſpered him in the Ear, That before he married another Mans Wife, he ſhould be ſure her Husband was dead. This was all, and not long after dying, though by his Wife he had a Son of his own, yet he left the Kingdom to his Brother,

together with the Queen his Wife. Attalus that he might not be surpassed in Brotherly love, though he had many Cildren by his own Wife, yet he educatd that Son, she had by Eumenes, to the hope of the Kingdom, and when he came of Age freely resigned up all to him, and lived a private life many years after. Burtons Melancholly. p. 564.

XXXVII. Darius K. of Persia, being provoked by great Crimes Pronounced Sentence of death upon Ithaphernes, his Children and whole Family at once; the Wife of Ithaphernes went to the Kings Palace, and there all in tears, was so loud in her mournful Lamentations, that her cries coming ro the Kings Ear, moved him to such compassion, that he sent her word 'That with her own, he gave her the life of any single 'Person whom she would make choice of among the condemned; the Woman begged the lifeof her Brother; Darius wondring she should rather ask his life than that of her Husband or any other Children asked her the reason; who replied, 'That since 'her Father was dead she could never, hope for a 'a Brother more, if she should lose this, but that 'her self being young might hope for another Husband and other Children; Darius moved with this answer, and being inclined to Brotherly love, as well as prudence, he gave her also the life of her eldest Son. Heywoods Hist. Women.

XXXVIII. Tiberius being at Ticinum, and hearing his Brother Drusus lay sick in Germany, put himself on an hasty Journey to give him a visit; he passed the Alps, and the Rhine, and changing his Horse night and day, he travelled two hundred miles with only one Person as his Guide; Drusus though at that time labouring for life, being informed of his coming, commanded his Legions with their Ensigns to march out, and meet him, and to salute him by he Title of Imperator or Emperor; he ordered a Prætorial Tent to be erected for him on the right hand of this own and gave him the Con- him the Consular and Imperial name same time

yielding this honour to his brother, and his body to death. Valerius Maximus, p. 146.

XXXIX. Timolæon the Corinthian when in a battle with the Argives he ſaw his brother fall with the wounds he had received, leaped over the dead body and with his Shield protected it as it lay; and though in this enterprize he was ſore wounded himſelf, yet would not retreat, till he had ſeen the body carried off the Field. Fulgoſus lib. 5.

XL. Neither has the extraordinary Love of Servants toward their Maſters, wanted great Exampels, ſome of whom have diſcovered eminent Fidelity and Virtue. For we read, the Servant of Urbinus Panopion, knowing that the Soldiers commiſſion'd to kill his Maſter were come to his Houſe at Reatina, changed cloths with him, and having put his Maſters Ring upon his Finger, he ſent him out at a poſtern door, went to the Chamber and threw himſelf upon the bed, where he was ſlain in his Maſters ſtead; Panopion by this means eſcaped, and afterwards erected a noble Monument, with a due inſcription in memory of the Fidelity of ſo good a Servant. Lipſius Monitor, p. 332.

XLI. The Hungarians had conſpired againſt Sigiſmund King of Hungary and Bohemia, but the Plot being diſcovered the principal perſons were taken brought to Buda and there beheaded, Stephanus Contius was the cheif of theſe Conſpirators, who having loſt his Head, Chioka his Eſquire lamented the death of his Lord with ſuch outcries that the King took notice of him, and ſaid I am now 'become thy Lord and Maſter, and it is in my power 'to do thee much more good than can be expected 'from that headleſs Trunk; To whom the young 'man replied, I will never be the Servant of a Bo'hemian Hog, I had rather be torn into a thouſand 'piecies than to deſert a Maſter of ſo great Magnanimity that all the Bhemians together are not able to equal. And ſo voluntarily laid down his Head on

he

the block, and had it ſevered from his Shoulders, that he might no longer ſurvive his Maſter. Zuinglius Theat.

XLII. Grimoaldus Duke of Benevento, was invited by Gondibert King of the Lombards to aſſiſt him againſt Partharis his Brother; who having thrown out the one ſlew the other Brother he came to defend, and ſo made himſelf K. of Lombadry; and Partharis retreating to Galanus Duke of Bavaria, he wrought ſo that he was expelled from thence; Partharis not knowing whether to go in ſafety, comes as a *Supplicant*, and commits himſelf to the faith of Grimoaldus; but he obſerving that numbers of his Subjects flocked daily to viſit him, & fearing leſt he ſhould ſome time or other recover the Kingdom, not regarding his Oath reſolved to make him away, & to perform it with leſs noiſe, he intended to make him drunk, and then ſend his Guards to cut his Throat; this Counſel was not ſo privately carried but that it came to the ear of Partharis, who commands his Cup-bearer to give him Water inſtead of Wine, leſt his troubled head ſhould prove unmindful of the danger; nor could he abſtain altogether from drinking, leſt Grimoaldus his Spies ſhould diſcover he had intimation of his Intentions; ſo after large drinking he cauſed himſelf to be carried into his Chamber as if to ſleep out his debauch; there he conſults with Hunulphus his moſt faithful Servant, who thought it not ſafe for him to go forth ſince the Servants of Grimoaldus ſtood watching at the Gate; but in regard there was no other way of eſcape he covers his Head and Shoulders with the ſkin of a Bear which was there by chance, after the manner of a Country Clown, and lays upon his back a Mattreſs like a Porter, and then with a Cudgel drove him out of the Chamber; by this Contrivance he paſſed unknown through the Guards, and got ſafe into France; about midnight the Guards came to kill Partharis, but were oppoſed by Hunulphus, who beſought them not to diſturb his Maſter but ſuffer him to ſleep out the large drinking he had that

night; twice they were thus put back, but the third time they broke by force into the Chamber, and not finding Partharis, they inquire of Hunulphus what was become of him, who told them he was fled, and that himſelf was the contriver of his flight; Grimoaldus admiring his fidelity who to ſave his Maſter had caſt himſelf into ſuch manifeſt danger of his life, freed him from puniſhment, and with promiſes allured him to change Maſters, & ſerve him with the like fidelity as he had done the former. Dinoth Memorab. p. 301.

XLIII. A Citizen of Rome condemned by the Sentence of the Triumvirate, he for the fear of his life fled, and hid himſelf in a Cave; one of his Servants obſerving the approach of them that came to murther him adviſed him to retire to the moſt ſecret part of the Cave; he then put on one of his Maſters Gowns pretending to the Purſuers that he was the Perſon they ſought after, being deſirous to ſave the life of his Patron with the loſs of his own; but one of his fellow Servants betrayed him in this officious Deſign, ſo that the Maſter was fetched out of his hiding place and ſlain; when this was known to the People of Rome, they would not be ſatisfied till the betrayer of his Maſter was crucified, and he that attempted to ſave him was ſet at liberty. Dinoth. p. 293.

XLIV. The Tyrians maintaining long Wars againſt the *Perſians* were much weakned, which occaſioned their Slaves, being many in number, to riſe againſt their Maſters, whom they put all to the Sword, with their Children, and then ſeized upon their Houſes with their Wives, whom they married; only one of theſe Slaves being more merciful than the reſt, ſpared his Maſter Straton and his Son, and hid them; the Slaves having got poſſeſſion of all, conſulted to chuſe a King, and concluded that he who could firſt diſcern the *Sun* at his riſing ſhould be K. The Slave conſulted his Maſter about the buſineſs, who adviſed him, when others looked Eaſt that he ſhould look Weſt, for

which he was ſcoffed at by his Companions; but preſently he eſpied the Sun-beams ſhining upon the the high Towers and Chimnies in the City, and ſo challenged the Kingdom; his Companions would needs know who taught him his wit, at laſt he told them; ſo fetching out old Straton, they gave him not only his life, but elected him their K. who having once been a Maſter, & free born, they thought was fitteſt, to rule ever Slaves. Juſtin. Hiſt. lib. 18.

XLV. Theſe are the inſtances of ſuch Servants as no conſideration whatſoever could move to infidelity toward their Maſters; whereas the world is full of the contrary. I ſhall conclude with one inſtance of a Servant who was not altogether of ſo virtuous an humor. Lewis 12 of France going to Bayon, lay in a Village called Eſpernon near Bordeaux; now upon the great Road between theſe two places, the Bayliff had built a noble Houſe; the King thought it ſtrange that in a Countrey ſo barren amongſt Downs and Sands the Bayliff ſhould build ſo fine a Houſe, and at Supper wrs ſpeaking of it to the Camberlain of his Hou ſhould; who made anſwer, that the Bayliff was a rich man, which the King not know ing how to believe, ſent for him, and ſaid Come on Bayliff, tel me why you did not build your fine Houſe in ſome place where the Countrey was good and fruitful; Sir, anſwered the Bayliff, I was born in this Countrey, and find it very good for me; are you ſo rich, ſaid the King, I am not poor, replied the other, I have bleſſed be God where-withall to live; the King then asked him how it was poſſible he ſhould grow ſo rich in ſo pittiful a barren Countrey; why very eaſily, replyed the Bayliff; which way ſaid the King, Sir, replied he becauſe I have ever had more care to do my own buſineſs than that of my Maſters, or my Neighbours; the Devil refuſe me, ſaid the King (his uſual Oath) thy reaſon is very good and riſing betimes thou couldſt not chuſe but thrive. Montluc. Comment.

XLVI.

XLVI. Great hath been the ſtrictneſs of ſome Perſons in their Religion, as well Chriſtians as Heathens and their Reverence toward it had been highly commendable in the laſt had their Devotions been better directed; in the mean time they ſhame us by being more zealous in their Superſtition than we are in the true Religion. In the Reign of Honorius the Emperor, by the perfidiouſneſs of Stilicon, Alaricus King of the Goths was brought into Italy with a mighty Army, who ſet upon the City of Rome and took it: and though he was a man of blood both by nature and cuſtom, yet ſuch a Reverence had he to Religion, that before he would permit his Soldiers to plunder the City, by ſound of Trumpet he cauſed his Edict to be proclaimed, 'That as well 'the Goods as Lives of all thoſe ſhould be ſafe 'that had retreated into any of the Churches conſe-'crated to the Apoſtles. Monſieur Heraults Diſcourſes. p. 120.

XLVII. Pauſanias King of Sparta, and General of of all Greece, in that famous Battel of *Platea*, when the Enemy drew on and provoked him, he reſtrained, his Soldiers till the Gods being conſulted by Sacrifice had given encouragement to begin the Fight; this was long in performance and the Enemy interpreting this delay an effect of fear, began to preſs hard upon him, ſo that many of the Greeks fell, yet would he not ſuffer in this extremity a ſingle Javelin to be thrown but multiplying the Sacrifices he at laſt 'lift up his hands to Heaven, and prayed 'That if the 'Fates had determined the Græcians ſhould not over-'come, yet at leaſt it might pleaſe Heaven that they 'might not die unrevenged, nor without perform-'ing ſome famous and memorable exploit upon their Enemies; He was heard, and ſtraight the Bowels of the Sacrifice promiſed him ſucceſs; he marched out, and obtained the Victory. Herodotus Hiſt.

XLVIII. Antiochus beſieging Jeruſalem, at the

of

time of the Feaſt of Tabernacles the People beſought him for a Truce of ſeven days, that they might ſecurely attend upon that Solemnity; he granted and faithfully performed it, and likewiſe cauſed a Bull with guilded Horns, together with Incenſe and Perfumes, and divers Veſſels of Gold to be conveyed to the Gates, & delivered into the hands of the Prieſts, deſiring they might be offered unto God; the Jews were ſo moved with this unexpected Benignity, that they yielded themſelves, and all that they had to Antiochus. Lipſius Monit p. 9.

XLIX. When Jeruſalem was beſieged by Pompey the Great, upon the day of their Sabbath, though the Jews ſaw the Romans buſie in preparations againſt them and were ready to aſſault them, though they advanced their Enſigns upon their Walls, though they entred the City, and ſlew indifferently all they met, yet did this people make no reſiſtance, but performed their uſuall Sacrifice as in time of Peace, and upon no account could be drawn to violate the reſt of their Sabbath, though for the preſervation of their Lives and Eſtates. Joſephus Hiſt. p. 567.

L. Pontius Pilate being ſent by Tiberius to be Governour over the Jews, cauſed in the night time the Statue of Cæſar to be brought into Jeruſalem covered; which thing within 3 days after cauſed a great Tumult among the Jews, who were aſtoniſhed and moved that the Law of their Countrey was prophaned; for they held it not lawful for any Picture or Image to be brought into the City; at their Lamentation, there were gathered a great multitude out of the Fields adjoyning, who went to Pilate then at Cæſarea beſeeching him the Image might be taken away out of Jeruſalem, and that the Law of their Country might remain inviolate, and when Pilate denied their Suit they proſtrated themſelves before his Houſe, and there remained lying upon their Faces for 5 days and nights, never moving; afterward Pilate ſitting in his Tribunal, called the Jews together

together before him, as if he would have given them an anſwer; when upon the ſudden a Company of Armed Soldiers compaſſed them about with a Tripple Rank? the Jews amazed, ſeeing that which they expected not, Pilate told them, That unleſs they would receive the Image of Cæſar he would kill them all, and made a ſign to the Soldiers to draw their Swords; the Jews, as though they agreed thereto, fell all down at once and offered their naked Necks to the ſtroke of the Sword, crying out, 'That they would rather loſe their lives than 'ſuffer their Religion to be prophaned; Pilate admiring their conſtancy and ſtrictneſs in their Religion commanded the Statue to be taken out of Jeruſalem. Joſephus Hiſt. lib. 2.

LII. When King Etheldred, and his Brother Alfred had encountred the Danes a whole day, being parted by the night, early next morning the Battle was renewed, and Alfred being in fight with the Danes, ſent to his Brother to make all poſſible ſpeed to help him, but he being in his Tent at his Devotions, refuſed to come till he had ended; having finiſhed he entred the Battle, relieved the ſtaggering Army, and had a glorious Victory over his Enemies. Malmſbury's Chronicle, p. 23.

LIII. When the Duke of Saxony made great Preparations for War againſt a Pious Biſhop of Magdenburg, the Biſhop not regarding his defence, applied himſelf to the viſiting, and well-governing of his Church; and when it was told him that the Duke was in his march againſt him he replied; I will take care of the Reformation of my Churches, and leave to God the care of my ſafety; the Duke had a Spy in the City, who hearing of this anſwer of the Biſhops, gave his Maſter an account thereof; the Duke thereupon diſmiſt his Army, and left off his expedition, ſaying, He would not fight againſt him who had God to fight for him. Chetwind Hiſt. Collect. p. 442.

LIV

LIV. Biſhop Ridly offering to Preach before the Lady Mary (afterward Queen Mary) and receiving a repulſe, was brought by Sir Tho. Wharton her Servant into the Dining Room, and deſired to drink, which when he had done he paused a while, looking very ſadly, & ſuddenly broke forth into theſe words; 'Surely I have done amiſs; why ſo? quoth the 'Knight; becauſe I have drank (ſaith he) in that 'place where Gods Word being offered hath been 'refuſed, whereas if I had remembred my duty 'I ſhould have departed immediately, and ſhaken 'off the duſt from my Shoes for a teſtimony againſt 'this Houſe. Theſe words were ſpoken with ſo much Zeal and Fervency, that ſome of the hearers affirmed the Hair on their Heads ſtood upright at them. Clarks Examp. 2 Vol.

LV. The veracity likewiſe of ſome Perſons, and their great love to Truth, and hatred of Flattery and Falſhood hath been remarkable; The Emperor Conſtantius beſieging Beneventum, Romualdus the Duke thereof diſpatched Geſwaldus privately to Grimoaldus the King of Lombardy the Dukes Father, to deſire him to come with an Army to the aſſiſtance of his Son, which he obtained, and was ſent away before by Grimoaldus to let his *Son* know that he was coming with ſome Troops to his Aid; but in his return, he fell amongſt the Enemies, who being informed of the Auxiliaries that were upon their march, were in hope to have Beneventum yielded before their arrival if they could make Romualdus to deſpair of relief; ſo they ordered Geſwaldus to ſpeak to them what they bid him, and led him to the Walls but when he came thither; he declared the truth to the Beſieged, and told them that ere long Grimoaldus would come with a conſiderable Army; this coſt Geſwaldus his life, and the Imperialiſts raiſed their *Siege* the next day after. Fulgoſus Ex. p. 425.

LVI. The Duke of Oſſuna as he paſſed by Barcelona,

ons, having got leave of his Majeſty to releaſe ſome Slaves, he went abroad the Cape Galley, and paſſing through the benches of Slaves, he asked divers of them what their offences were; every one excuſed himſelf, one ſaying, That he was put in out of malice, another by bribery of the Judge, but all of them unjuſtly; among the reſt there was one little ſturdy black Fellow, and the Duke asking him what he was in for, Sir, ſaid he, I cannot deny, but I am juſtly put in here, for I wanted Money, and ſo took a Purſe hard by Tarragona, to keep me from ſtarving; The Duke with a little ſtaff he had gave him two or three blows upon the ſhoulders ſaying, 'You 'Rogue what do you do among ſo many honeſt inno-'cent men, get you gone out of their Company; So he was freed, and the reſt remained there ſtill to tug at the Oar; Howels Letters p. 32.

LVII. When I lived at Utrecht (ſaith Mr. Peacham) the reply of that valiant Gentleman Col. Edmonds, was much ſpoken of. There came a Country man of his out of Scotland, who deſiring to be entertained by him, told him 'That my Lord his 'Father and ſuch Knights and Gentlemen his Co-'ſens and Kinſmen were in good health; Colonel 'Edmonds turning to his Friends then by, Gentle-'men, ſaies he, believe not one word he ſays, my 'Father is but a poor Baker in Edenburg, and 'works hard for his living, whom the Knave would 'make a Lord to curry favour with me, and make 'you believe I am a great man born when there is no ſuch matter. Compleat Gentleman, p. 5.

LVIII. Auguſtus Cæſar after inquiry into all the parts of his Empire found but one man who was accounted never to have told a Lie, for which cauſe he was judged worthy to be the chief Sacrificer in the Temple. Titus Pomponius Atticus, a Knight of Rome, was never known to ſpeak an untruth, neither but with great impatience to hear one relate his uprightneſs was ſo remarkable, that not only, private

private men made ſuit to him to commit their whole Eſtate to his Truſt, but even the Senate beſought him to take the management of divers Offices into his charge. Heraclides gives him this threefold commendation, 'That he was never known to tell a 'Lie, that he was never heard to ſpeak ill of any 'man, and laſtly, that he uſed not to ſpeak at all 'but when neceſſity required. Xenocrates the Philoſopher was known to be a man of that Fidelity and Truth in ſpeaking, that whereas no mans Teſtimony might be taken in any cauſe but upon Oath, yet the Athenians gave him alone this priviledge, That his Evidence ſhould be lawful and good without ſwearing. Laert. Vit. Philos.

LIX. One deſigned for an Ambaſſador, waiting upon the knowing and experienced Lord Wentworth for direction in his Conduct and Carriage, he thus delivered himſelf, 'To ſecure your ſelf, and 'ſerve your Country you muſt at all times & upon all 'occaſions ſpeak Truth, for ſo, ſaith he, you will 'never be beleived, and by this means your ſpeak-'ing Truth will both ſecure your ſelf if you be 'queſtioned, and put thoſe you deal with to a great 'loſs, who will ſtill act contrary to what you declare 'in all their inquiries and undertakings.

LX. When Ariſtobulus the Hiſtorian preſented Alexander the Great a Book he had writ of his Glorious Atchievements, wherein he flatteringly made him greater than he was; Alexander after he had read the Book, threw it into the River Hydaſpes, and told the Author, That it were a good deed to throw him in after it. The ſame Prince chaſed a Philoſopher out of his preſence, becauſe he had long lived with him and yet never reproved him for any of his Vices and Faults. Maximilian I. Emperor of Germany, though he might be deſirous to be famous to poſterity for his Noble Actions & Atchievements, yet he was afraid to be praiſed to his face; when on a time divers eloquent and learned men extolled him with

with mighty praiſes in their Panegyricks, he commanded Cuſpinianus to return them an anſwer ex tempore, and withal, take heed, ſaid he that, you praiſe me not, for a mans own praiſes out of his own mouth carrie but an evil ſavour with them. It is written of our K. Henry 5. that he had ſomething Cæſar in him which Alexander the Great had not, that he would not be drunk; & ſomething of Alexander the Great that Cæſar had not, that he would not be flattered. Cambdens Remains, p. 228.

LXI. Some men have been alſo great Lovers and Promoters of Peace. For though the frantick world hath generally made Darlings of ſuch as have been clad in Steel, the deſtroyers of Cities, the ſuckers of Humane blood, and ſuch as have imprinted the deepeſt ſcars upon the Face of the Univerſe; though theſe are the men it hath crowned with Lawrels, advanced to Thrones, and flattered with the misbecoming Titles of Heroes and Gods, while the Sons of Peace are remitted to the cold entertainment of their own Virtues; yet ſome have found ſo many Heavenly Beauties in the face of Peace, that they have been contented to love that ſweet Virgin. For we read, that Otho the Roman, when he ſaw he muſt either lay down the Empire or elſe cauſe the ſlaughter of a number of Citizens, he determined to die a voluntary death; and when his Friends and Soldiers defired he would not ſo ſoon begin to deſpair of the event of the War, he replied, That his Life to him was not of that value as to occaſion a Civil War for the defence of it. Who can chuſe but admire that ſuch a Spirit ſhould be found in an Heathen Prince and he too not above thirty years of Age? Eraſmus Apoth. Reg.

LXII. The Inhabitants of the Iſlands of Borneo in the Eaſt-Indies, live in ſuch deteſtation of War and are ſo great lovers of Peace, that they hold their King in Veneration like a God ſo long as he ſtudies to preſerve them in Peace, but if he diſcover inclina-

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tions to War, they never leave till he is fallen in Battle under the Arms of his Enemies. So ſoon as he is ſlain, they ſet upon the Enemy with all Imaginable fierceneſs, as men that fight for their Liberty, and for ſuch a King as will be a great lover of Peace; nor was there ever any King known amongſt them that was the perſuader, or Author of a War, but he was deſerted by them, and ſuffered to fall under the Sword of the Enemy Dinoth. Memor. p. 76.

LXIII. Conſtantius the Emperor obſerving ſuch differences among the Fathers of the Church called the Council of Nice, at which himſelf was preſent; divers little *Books* were brought to him containing their mutual complaints and accuſations of each other, which he received as if he intended to read, and take cognizance of them all; but when he had as many as were intended to be offered, he bound them up in one bundle, and proteſting, That he had not ſo much as looked into any one of them, he burnt them all in the ſight of the Fathers, giving them a ſerious exhortation to Peace and agreement among themſelves. Chetwinds Hiſt. Coll. p. 42.

LXIV. It is noted of Phocion an excellent Captain of the Athenians, that tho' for his military ability and ſucceſs he was choſen 45. times General of their Armies by univerſal approbation, yet he himſelf did ever perſuade them to Peace. Plutarchs Lives, The Siſter of Edward 3. King of England who was Married to David King of Scots, was called, Jane-make-peace for her earneſt and ſucceſsful endeavours therein. Hiſt. Improved. p. 67. Sertorius the more he proſpered in his Wars in Spain, the more importunate he was with Metellus and Pompey the Roman Generals that came againſt him, that laying down arms, they would give him leave to live in peace, and to return into Italy again, profeſſing he preferred a private Life there before the Goverment of many Cities. Plutarch Vit. Sert.

LXV.

LXV. The lovers of Juſtice and impartial Adminiſtrators thereof have been likewiſe famous and the Perſons hereafter mentioned were great lovers, and obſervers of this excellent virtue, which is of ſo much advantage to mankind. Herkenbald, a Man mighty and noble, had no reſpect of Perſons in Judgment, but puniſhed with as great ſeverity the rich and his own Kindred, as the poor and thoſe whom he knew leaſt in the world; being once very ſick, he heard a great buſtle in a Chamber next to that wherein he lay, and a Woman crying and ſhrieking out, he inquired of his Servants what the matter was, but they all concealed the Truth from him; at laſt one of his Pages being ſeverely threatned that he would cauſe his Eyes to be pulled out, My Lord ſaid he, your Nephew hath raviſhed a Maid and that was the noiſe you heard; The Fact being examined and plained proved, Herkenbald condemned his dear Nephew to be hanged, but the Officer ſeeming forward to do it, went and gave the young man notice, wiſhing him to keep out of the way a while, and coming again to his ſick Lord, affirms he had put his ſentence in Execution and that he was dead; about 5 days after the young Gentleman thinking his Uncle had forgotten all, came and peeped in at his Chamber door; the Uncle having eſpied him, calls and with fair words inticeth him to his Bed ſide till he was within his reach, and then catching him by the locks with the left hand, and pulling him forcibly to him with his right, he gave him ſuch a ſtab into the Throat with a Knife that he died inſtantly; ſo great was the love that this Nobleman bore to Juſtice. Camerarius Meditat. p. 468.

LXVI. Sir John Markham was by K. Edw. 4. made L. Chief Juſtice of the Kings Bench; at which time one Sir Tho. Cook, Lord Mayor of London, a man of a great Eſtate was agreed upon to be accuſed of High Treaſon, and a Commiſſion iſſued

out to try him in Guildhall. The King by private inſtructions to the Judge appeared ſo far in the cauſe, that Cook though he was never ſo innocent muſt be found guilty, and if the Laws were too ſhort the Judge muſt ſtretch it to the Kings purpoſe. They laid to his charge, lending Monies to Queen Margaret, Wife to K. Henry 6. the proof was the confeſſion of one Hawkins, who was rack'd in the Tower; Cook pleaded that Hawkins came indeed to requeſt him to lend a thouſand Marks upon good ſecurity, but finding who it was for, he ſent him away with a refuſal. The Judge declared this reached not to High Treaſon, and that Miſpriſion of Treaſon was the higheſt it could amount to, and intimated to the Jury to be tender in matter of life, and diſcharg good conſciences, upon which they found it only miſpriſion; for which the Judge was turned out of his place, and lived privately the reſt of his ays & gloried in this, That though the K. could make him Judge, yet he could not make him no upright Judge. Fullers H. State. p. 263.

LXVII. Charles the bold Duke of Burgundy, and Earl of Flanders, had a Nobleman in ſpecial favour whom he made Governor of a Town in Zealand, where living at eaſe he fell in love with a Woman beautiful both in body, & mind; he paſſed & repaſſed by her door; and ſoon after diſcovers his paſſion, and beſeeches a compaſſionate reſentment of it; he makes large promiſes, and uſes all ways to gain her; but her Chaſtity was proof againſt all the batteries he could make; ſo falling into deſpair he ſtudies to compaſs his deſign by Villany; he was, as we ſaid, a Governour, and Duke Charles was buſie in War; ſo he cauſe hthe Husband of his Miſtreſs to be accuſed of Treachery, and commits him to Priſon, that by Fears or Threats he might draw her to his pleaſure or at leaſt rid himſelf of her Husband; the Woman that loved her Husband; goes to the Governour,

nour to entreat for his Liberty, 'Doſt thou come 'O my Dear, to intreat me, ſaid the Governour, 'you are certainly ignorant of the command you 'have over me; render me only a mutual affection, 'and I am ready to reſtore you your Husband, for 'we are both under a reſtraint, he is my Priſoner 'and I am yours; ah, how eaſily may you give li-'berty to us both, why do you refuſe? As a *Lover* I 'beſeech you, and as you tender my life; as the 'Governour I ask you, and as you, tender the life 'of your Husband; both are at ſtake and if I 'muſt periſh, I will not fall alone.

The Woman bluſhed at what ſhe heard, & for fear of her Husband trembled, and looked pale; He perceiving ſhe was moved, and ſuppoſing that ſome force ſhould be uſed to her modeſty, being alone, he throws her on the Bed, and enjoys the fruit which will ſhortly prove bitter to them both; the Woman departed confounded and all in Tears, thinking of nothing but revenge; but he having obtained his deſire, and hoping hereafter freely to enjoy her took care that her Husband, who was his Rival, ſhould he be beheaded in the Jayl, & ordered the Body to be put in a Coffin; then he ſent for her, and in a jeſting manner, What, ſaid he, do you ſeek for your Husband, you ſhall have him, and ſo point ing to the Priſon, you ſhall find him there, take him along with you; the Woman ſuſpecting nothing went thither, where ſhe ſees her murdered Husband, and is aſtoniſhed; ſhe falls upon the dead Corps, and having long lamented over it, returns to the Governor with a fierce countenance, and ſpake thus 'It is true, ſaid ſhe, you have reſtored 'me my Husband, I owe you thanks for the favour, 'and will pay you; he endeavours to pacify her, but in vain; for haſtning home, ſhe calls her Friends to whom ſhe recounts all that had paſſed; they all agree ſhe ſhould make her caſe known to the Duke, who among other excellent Virtues, was a great lo-

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ver of Justice; to him she went was heard, and scarce believed; the Duke was grieved that any of his Subjects should presume so far, he commands her to with draw into the next Room till he sent for the Governour: He being come, Do you, said the Duke, know this Woman? the man changed colour; Do you know, added he, the complaints she makes of you? They are sad ones and such as I would not they should be true; he trembles faulters in his Speech, says and unsays; but being urged home, he confesses all, frees the Woman from any fault, & casting himself at the Dukes feet, said, 'He placed 'all his refuge, and comfort in the grace and mercy 'of his Prince, and offered to make amends for his unlawful Lust by a lawful Marriage. The Duke pretending to be milder, 'You Woman, said he, 'since it is gone thus far, are you willing to have 'this Man for your Husband; she fearing the Dukes, displeasure, and being told by the Courtiers that he was Noble, Rich, and in favour with his Prince being overcome, at last she yields. The Duke causeth them both to joyn hands and the Marriage to be lawfully made, which being done, 'You Mr, 'Bridegroom, said he, you must now grant me 'this that if you die first without Children of 'your Body that then this Wife of your shall be 'the Heir of all you have; he willingly consented, it is writ down by a Notary and witness put to it. 'This done, the Duke turning to the Woman, 'Tell 'me, said he, is there now enough done for your 'satisfaction; there is said she; but there is not for 'mine, said he; and sending the Woman away, he commanded the Governor to be led to that very Prison in which the Husband was slain, and being beheaded to be laid in a Coffin headless; after which sent the Woman thither ignorant of what had passed; who being affrighted with this second unthought of misfortune of two Husbands almost at one and the same time, lost by one and the same punishment

puniſhment, fell ſick, and died, having gained this only by her laſt Marriage that ſhe left her Children by her former Husband rich, by the addition of this new, and great Inheritance. Lipſius Monitor. p. 240.

LXVIII. K. Lewis of France, minding to cajole the Court of Parliament at Paris if they ſhould refuſe to publiſh certain new Ordenances by him made; the Maſters of that Court underſtanding the drift, went all to the King in their Robes; the King asked them what they would have, Sir, anſwered the Preſident or Speaker, we are come with a full purpoſe to loſe our lives every one of us, rather than we will ſuffer that by our connivance any unjuſt ordinance ſhould take place; The King amazed at the conſtancy of the Parliament, commanded the Edicts ſhould be cancelled in his preſence, ſwearing, That from thence forward he would never make an Edict that ſhould not be juſt and equitable. Camerarius Medit. p. 472.

LXIX. Mahomet 2. Emperor of the Turks, had a Son called Muſtapha, whom he had deſigned to ſucceed him in the Empire, who was otherwiſe a good Prince, but much ſubject to Luſt; the young Prince was fallen in love with the Wife of Achmet Baſſa a Woman of excellent beauty; he had long endeavoured to prevail with her by all ſorts of allurements, but not ſucceeding he reſolved to obtain his will by ſurprize; and when the Woman went to bath her ſelf, as the Turks often do, he followed her with a few of his retinue, and there ſeized her naked and in deſpite of all the reſiſtance ſhe could make, had his will upon her; ſhe tells her Husband, he tells the Emperor, and deſires Juſtice; the Emperor at firſt ſeemed to take ſmall notice of it, and tho he had other Reſolutions within himſelf, yet he rated the Baſſa with ſharp language; 'What, 'ſays he, doſt thou think it handſome to complain 'thus grievouſly of my Son? Knoweſt thou not

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'that both thy ſelf, and thy Wife are my Slaves, and accordingly at my diſpoſe? If therefore my Son has imbraced her, & followed the inclinations of his mind he has but imbraced a ſlave of mine and having my approbation, he hath committed no fault at all; think of this, and go thy way, and leave the reſt to my ſelf. This he ſaid in defence of his abſolute Empire, but being vex'd at the thing, he ſent for his Son, examin'd him touching the Fact, and he having confeſſed it, he diſmiſſed him with outragious Language, and threatnings; three days after, when paternal love to his Son and Juſtice had ſtriven in his Breaſt, love to Juſtice having gained the Victory, he commanded his Mutes to ſtrangle his Son Muſtapha with a Bowſtring, that by his death he might make amends to violated Chaſtity. Turkiſh Hiſt. p. 411.

LXX. Otho Emperor of Germany being upon a Military expedition, a Woman threw her ſelf at his feet beſeeching a juſt revenge, according to the Laws; upon a Perſon who had commited a Rape upon her; the Emperor being in haſt, referred the hearing of the cauſe till his return, 'But who then, 'replied the Woman, ſhall recal unto your Majeſties 'Mind the horrid injury that hath been done to me? The Emperor looking up to a Church, ſaith he, This Church ſhall be a witneſs betwixt me and thee, that I will do thee Juſtice; & ſo diſmiſſing her, he with his retinue ſet forward; at his return, ſeeing the Church, he called to mind the Complaint, and cauſed the Woman to be ſummoned before him, who at her appearance thus ſpoke to him, 'Dread Soveraign, 'the man of whom I heretofore complained is now 'my Husband, I have ſince had a Child by him, and 'have forgiven him the injury, nor ſo, ſaid the 'Emperor, by the head of Otho he ſhall ſuffer for it, 'for a colluſion among your ſelves doth not make 'void the Laws. And ſo he cauſed his head to be ſtruck off. Lonic. Theat p 475.

LXXI.

LXXI. Chabot Admiral to K. Francis of France was nobly deſcended, of great Valour & in high favour with him he but as in other men the Paſſion of love grows cold, and wears out by time; ſo the Kings affection being changed toward the Admiral, had charged him with ſome Offences formerly committed. The Admiral preſuming upon the good Services he had done the King in Piemont, and in the defence of Marſeilles againſt the Emperor gave the King other language than became him, and deſired nothing ſo much as a publick Trial; ſo the King gave Commiſſion to the Chancellor Poyet as Preſident and other Judges, upon an Information of the Kings Advocate, to queſtion the Admirals life. The Chancellor being an ambitious man, and of a large conſcience, hoping to pleaſe the King, wrought ſo cunningly upon ſome of the Judges, threatned others ſo ſeverely, and drew in the reſt with fair promiſes, that though nothing could be proved againſt the Admiral worthy of the Kings diſpleaſure, yet the Chancellor ſubſcribed, and got others to ſubſcribe to the forfeiture of his Eſtate, Offices, and Liberty, though not able to prevail againſt his Life. But the King hating Falſhood made his Juſtice ſurmount his other Paſſions, and gave back the Admiral his Honour, his Offices, his Eſtate, & Liberty; and cauſed the wicked Poyet his Chancellor to be Indicted, Arraigned, Degraded, and Condemned. Rawleighs Hiſt. World. p. 471

LXXII. Totilas King of the Goths, was complained to by a Calabrian, that one of his Lifeguard had raviſhed his Daughter; upon which the accuſed was ſent to Priſon, the King reſolving to puniſh him as the Fact deſerved but the Soldiers came about him deſiring; that their Fellow Soldier a man of known Valour, might be delivered back to them. Upon which Totilas ſharply reproved them, 'What 'would you have? ſaid he; know you not that

'without Justice neither any Civil nor Military 'Goverment is able to subsist; do not you remem- 'ber what slaughters & Calamities the Nation of the 'Goths underwent through the injustice of Theoda- 'tus I am now your K. and in the maintenance of Justice we have regained our ancient 'Fortune and Glory; would you now lose all for 'the sake of one Villain? Look to your selves ye Soldiers, but for my part I proclaim it aloud (being careless of what shall happen thereupon) that 'I will not suffer it; and if you are resolved to do 'so, then first strike at me, behold a Body and a 'Breast ready for your stroke. The Soldiers were so mov'd at this Speech, that they deserted their Client; the King sent for the man from Prison, condemned him to death, and gave his Estate to the injured and violated Woman. Lipsius Monit. p. 250.

LXXIV. The Chronicle of Alexandria, relateth an admirable passage of Theodorick King of the Romans. Juvenilis a Widow, made her complaint, that a Suit of hers in Court was drawn out for the space of 3 years, which might have been dispatched in few days. The King demanded who were her Judges, she named them, they were sent unto, and commanded to give all the expedition possible to this Womans Cause, which they did, and in two days determined it to her good likeing; which done Theodorick called them again; they supposing it had been to applaud their excellent Justice, hastned thither full of Joy; being come, 'the King asked them, How cometh it to pass 'you have performed that in two days, which had 'not been done in three years? They answered, 'the recommendation of your Majesty made us finish it: How, replies the King, when I put you 'into Office, did I not consign all Pleas, and proceedings to you, and particularly those of Widdows? You deserve death so to have spun out a 'business in length three years space, which requir-

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ed but two days diſpatch; and that inſtant he commanded the heads of all the Judges to be ſtruck off. Cauſins Holy Court. p. 90.

LXXV. In the Reign of the Emperor Conſtantius, Acindinus the Præfect of Antioch, had a certain Perſon under cuſtody for a pound of Gold to be paid into the Exchequer, threatning that in caſe he paid it not by a certain day, he ſhould die. The man knew not where to have it, and the fatal day drew near; he had a beautiful Wife, to whom a rich man in the City ſent word, that for a nights lodging he would pay in the Gold. She acquaints her Husband, who for ſafety of his life readily gave her leave; ſhe renders her ſelf up to the rich man, who at her departure, gave her only a pound of Earth tyed up in a bag inſtead of the promiſed Gold; ſhe inraged at this cheat complains to the Præfect, and declares the truth of the whole matter, who finding that his Threats of her Husband had brought her to theſe extremities, pronounced ſentence on this manner, The pound of Gold ſhall be paid out of the goods of Acindinus; (which was himſelf) the Priſoner ſhall be free, and the Woman ſhall be put into the poſſeſſion of that Land from whence ſhe received Earth inſtead of Gold. Lonic. Theat. p. 476.

LXXVI. The Emperor Leo Armenus, going out of his Palace, was informed by a mean Perſon, that a Senator had raviſhed his Wife, and that he had complained of his injury to the Præfect or Judge, but could have no redreſs. The Emperor commanded that both the Præfect and the Senator ſhould be ſent for, and wait his return in his Palace, with their Accuſer; being come back, he examined the matter, and finding it true as the man had repreſented, he diſplaced the Præfect from his Office for his negligence, and puniſhed the Senator with death. Lipſius Monitor, p. 250.

LXXVII. King Tarquin being baniſh'd Rome

for the rape of Lucretia, Brutus and Collatinus, Husband to Lucretia were choſen Conſuls, and in the time of their Counſulſhip Tarquins Agent had corrupted two of the moſt ancient Familes in Rome, the Aquilians who were Nephews to Collatine, and the Vitellians who were allied to Brutus, and two of his Sons were drawn into this Treaſon by them. The Conſpiracy being at laſt diſcovered, the Conſuls met in the publick place, and ſent for the Conſpirators, and there before all the People diſcovered the Treaſon; the People being much amazed hung down their heads, only ſome few thinking to gratify Brutus moved they might be baniſhed; but Brutus calling his Sons by Name, asked them what they could anſwer for themſelves, and when being confounded they held their peace, he ſaid to the Serjeants, They are in your hands do juſtice; Then did the Serjeants tear off their cloths, bound their hands, and whipt them with Rods; which ſad ſpectacle moved the People to pity, ſo that they turned away their faces; but the Father never looked off nor changed his ſevere Countenance, till at laſt they were laid flat on the ground, and had their Heads ſtruck off; then did Brutus depart, and left the Execution of the reſt to his Fellow Conſul. But Collatine ſhewed more favour to his Kindred, being ſolicited thereto by his Wife and their Relations; Valerius a Nobleman of Rome, ſeeing this partiality, exclaimed againſt him for it, ſaying, That Brutus ſpared not his own Sons, but Collatine to pleaſe a few Women, was about to let manifeſt Traytors to their Country eſcape; Hereupon the People called for Brutus again, who being returned to his Seat, ſpake thus, For mine own Children I judged them and ſaw the Law executed upon them, but for theſe others, I leave them freely to the Judgment of the People; ſo they all cried out, Execution, Execution, and accordingly their heads were ſtruck off. *Plutarchs Lives.*

LXXVIII. Neither ought we to forget thoſe who have diſcovered ſuch a ſignal Love to their Country, that they have not valued to redeem the lives of their Countrymen, and Fellow Citizens at the price of their own; of which there are conſiderable Inſtances. The Town of Calice, during the Reign of Phillip de Valois of France, being brought to thoſe ſtreights that there was no hope either of Succours, or Victualls, John Lord of Vienna, who commanded for the King, began to treat about the ſurrender of it, deſiring only that the might give it up with the ſafety of their Lives and goods; which conditions being offered to Edward 3 King of England, who for eleven months had ſtraitly beſiged it; he being exceedingly inraged that ſo ſmall a Town ſhould ſtand out ſo long, and that they had often galled his Subjects by Sea, was reſolved to put them all to the Sword had he not been diverted by ſome grave Counſellors who told him, 'That for having been faithful, and Loyal Subjects 'to their Soveraign, they deſerved not to be ſo 'ſharply dealt with; ſo King Edward changed his firſt purpoſe promiſing to receive them to mercy upon condition, That ſix of the principal Townſmen ſhould preſent him the Keys of the Town bare-headed, and bare-footed, with Halters about their Necks, and to leave their lives to his mercy; Hereof the Governour having notice, he goes into the Market-place, commanding the Bell to be tolled for aſſembling the People, who being met, he acquainted them with the Articles which he had received touching the yielding up of the Town, and that their Lives, could not be granted, but with the death of ſix of the Chief of them; with this news they were exceedingly perplexed, when Stephen *Petre*, one of the moſt ſufficient Men of the Town thus ſpake 'Sir, I thank God for the Goods he 'hath beſtowed upon me but more that he hath 'given me this preſent opportunity to make it

'known, that I prize the lives of my Countrymen 'and Fellow Citizens above my own; At which Speech, and sight of his forwardness, John Daire, and four others made the like offers; so with abundance of Prayers and Tears from the common People, who saw them so redily sacrifice their Lives for the publick good they address themselves to the K. of England, with the Keys of the Town, & with no other apprehensions but to be put to death, to which yet they went as cheerfully as if to a Wedding, but it pleased God to turn the heart of the English K. and at the request of the Queen and some Lords they were all sent back again safe and sound. Daniels Hist. Engl. p. 240.

LXXIX. When Charles 7 of France marched towards Naples, Florence set open their Gates to him, supposing they should receive the less damage in their City and Territories; but the King being entred with his Army, demanded the Government of the City, and a sum of money to secure their Liberties and Estates; in this strait, four of the principal Citizens were appointed to manage this affair with the Kings Ministers; among these Petre Caponis, having heard the rigorous terms of their composition read by the Secretary, he was so moved that in the presence of the King, he snatched the Paper out of his hands, and tore it in peices, crying out, Now sound you your Trumpets, and we will ring our Bells; Charles astonished at the resolution of the man, desisted from his design, and thereupon it became a Proverb, Gallum (a Cock or a Frenchman) a Capo. victum fuisse. The French Cock was overcome by a Capon. Zuinglius Theat p. 256.

LXXX. The Tartars in their invasion of China, were prosperous on all sides, & sat down before the Walls of the renowned City of Hunchen, the Metropolis of the Province of Cheklang, where the Emperor Lovangus was inclosed; Lovangus his Soldiers refused to fight till they had received their Arrears,

Arrears, which at this time he was not able to pay. It was upon this occaſion that his heart not able to bear ſuch a deſolation of the City & Subjects he gave ſuch an illuſtrious example of humaneity & tenderneſs to his People, as Europe ſcarce ever ſaw for he mounted upon the City Walls, & calling to the Tartarian General upon his Knees begged the life of the People, Spare not me ſaid he I ſhall willingly be a Sacrifice for my Subjects. And having ſaid this, went out to the Tartars Army, and was taken by them, which means his noble City was preſerved though with the deſtruction of the mutinous Army for the Tartars cauſed the City to ſhut the Gates againſt them, till they had cut in peices all that were without, and then entred triumphantly into it, not uſing any force or violence to any. Martinius Hiſt Ceina.

LXXXI. In 393. the Forum, or Market place of Rome opened and almoſt half of it was fallen into a very ſtrange depth, great quantities of Earth were thrown into it, but in vain for it could not be filled up, the Soothſayers being conſulted pronounced, 'That the Romans ſhould devote unto 'that place whatſoever it was wherein they moſt 'excelled; Then Martius Curtius, a Perſon of admirable valour, affirming, That the Romans had nothing beſides Arms and Virtue wherein they excelled, he devoted and gave up his own Life for the ſafety of his Country, and armed on Horſeback he rode into the gaping Gulf, which ſoon after cloſed it ſelf upon him. Livii Hiſt. p. 122.

LXXXII. Cleomenes King of Sparta, being diſtreſſed by his Enemy Antigonus King of Macedonia, ſent to Ptolomy King of Egypt for help, who promiſed it upon condition to have his Mother and Child in pledg of his Fidelity, Cleomenes was a long time aſhamed to acquaint his Mother with theſe conditions, and though he went often on purpoſe yet had not the heart to diſcover it to her; which ſhe ſuſpecting, asked his Friends if her Son had not

ſomething to ſay to her; ſo he told her the buſineſs; when ſhe heard it, ſhe laughing, ſaid, 'How comes 'it to paſs thou haſt concealed it ſo long, come, 'put me ſtrieght into a Ship, and ſend me whither 'thou wilt, that this body of mine may do ſome 'good unto my Country before crooked Age conſume it without profit; Cratiſiclea, for ſo was her name, being ready to depart, took Cleomenes into the Temple of Neptune, imbracing and kiſſing him, and perceiving that his heart yearned for ſorrow of her departure, O King of Sparta, ſaid ſhe, let no man for ſhame ſee when we come out of the Temple, that we have wept and diſhonoured Sparta; whilſt ſhe was with Ptolomy, the Achaians ſought to make peace with Cleomenes, but he durſt not, becauſe of his pledges which were with King Ptolomy, which ſhe hearing of writ to him, 'That 'he ſhould not ſpare to do any thing that might 'conduce to the honour and ſafety of his Country, though without the conſent of K. Ptolomy, for fear of an old woman, and a young Boy. *Plutarchs* Lives.

LXXXIII. Darius the Son of Hyſtaſpis ſent Ambaſſadors to Sparta to demand of them Earth and Water, as a token of their Subjection; who were ſo inraged thereat, that they took the Ambaſſadors, and caſt ſome of them head-long into a Dungeon, others into Pits, and bid them take from thence the Earth and Water they came for; after which they had no proſperous Sacrifices, and having for a long time endured great calamities, they at laſt met in a full Aſſembly, wherein it was propoſed, whether any would die, or venture their lives for the good of Sparta; upon which Sperthies, and Balis, who were of birth, and equal Eſtate with the beſt, freely offered to undergo ſuch puniſhment as Xerxes the Son of Darius, who then reigned, ſhould inflict for the death of his Ambaſſadors. The Spartans ſent them away as Perſons haſtening towards their death

death. Being come to Suſa, they were admitted into the preſence of Xerxes, where firſt they refuſed to adore him, and then told him, 'That the Spar-'tans had ſent them to ſuffer death at Sparta, Xer-'xes replied, That he would not do as the Spartans 'had done, who by killing Ambaſſadors had con-'founded the Laws of all Nations. nor would do 'what he had upbraided them with, nor would he 'by their death abſolve the Spartans from their guilt. Herodotus lib. 7.

LXXXIV. Having thus diſcovered the effects of love in its extenſive acceptation, I ſhall next relate ſome choice Inſtances of intire Friendſhip; and becauſe faithful friends may ſeem to be gone on *Pilgrimage* we muſt be content to borrow from former Ages. Titus Volumnius, a Gentleman of Rome, was the friend of Marcus Lucullus who was ſlain by the command of Mark Anthony, becauſe he had followed the Party of *Brutus* and Caſſius; and though he had a ſufficient time to provide for himſelf by flight, yet he remained by the body of his dead Friend, and lamented him with ſuch abundance of ſighs and tears that notice was taken of him by the Officers; ſo they dragged him to Anthony, into whoſe preſence being come, Command me Sir, ſaid he, to be carried to the body of Lucullus, and to be there ſlain, for I ought not to ſurvive him, ſince I was the only Perſon who perſwaded him to take that unfortunate ſide; He eaſily prevailed with Antonius to grant his requeſt; he was led to the place, where when he came he kiſſed the right hand of Lucullus, took up his head that was cut off, and put it into his Boſom, and then ſtretched out his own neck to receive the blow of the Executioner. Valer Maxim. lib. 4.

LXXXV. Cambyſes King of *Perſia*, making war againſt the the Egyptians, overthrew them in a great Battle, and took the Royall City, King *Pſammeticus* and all his Fa[illegible] & Nobles; He k[illegible]im

Prisoner & caused the Daughters of the Nobility, & among them the Kings Daughter clothed in ragged Apparel to fetch water in Tankards from the River, which when their Parents saw, they broke forth into grievous weeping, only *Psamenitus*, with his Eyes fixed upon the ground, shewed no sign of sorrow. Then did Cambyses cause the Noblemens Sons, and amongst them the Son of Pmasmentitus, to be led to execution, tied together by the Necks with Ropes, and Bridles put into their mouths; hereupon their *Parents* again broke forth into grievous Lamentations; only *Psammenitus* stood quiet as before; but presently after, seeing an old man, his intimate Friend, begging in the Streets, he broke forth into grievous Lamentations; which Cambyses observing, sent to know the reason, that when he saw his Daughter so abused, and his Son led to death, he mourned not, but now when he saw this poor man, that was no kin to him begging he made such heavy mean. Psammenitus answered. 'My Domestick evils were greater than that I could 'express my sorrow for them, but the calamity of 'my Friend deserves my tears, for that now in his old age from an high estate, he is brought to such extream poverty. Herodotus Hist.

LXXXVI. Another example of faithful Friendship was held so strange, that several learned men have published Narratives thereof, one of which take as follows. Nicholas Barbaditus, and M. Trivisanus two Patricians of Venice, of great reputation in respect of their Virtues, Families, Dignities, and Offices in the Common-wealth, from their youth had contracted a solid and entire Friendship with each other; carried on with the performance of mutual good Offices, and kindness; at last Trivisanus through domestick expences, charges in Journies, indulgence to pleasures and other casualties was reduced to a condition unworthy of his Birth and Blood; his debts being grown greater then his Fortunes, he was forsaken even by his own Brethren, yet then was

was he received into the Houſe of his only Friend Barbadicus, a noble and rich Perſon who had before lent him 4000 Duckets gratis; which debt he forgave him as ſoon as he entred his Houſe; he alſo paid him 2000 more, which he had contracted with others; and after this by an irrevocable act made him Overſeer, and Adminiſtrator of all his Goods moveable & immoveable, ſo that he might diſpoſe of them at his pleaſure; and that he might provide for his Friends, he leaves it in his Will, though he had a Wife and Brother, that Triviſanus ſhould be his ſole Executor, and have the power of diſpoſing his Daughters in Marriage, nor ſhould he be compelled to render an Account of any thing pertaining to that Eſtate; he alſo bequeathed him a Legacy as large as his Eſtate would permit, without apparent prejudice to his Children? Barbadicus was moved to do all this, becauſe he perceived Triviſanus, as ſoon as he had entred his Houſe, of a prodigal of his own Eſtate, became ſparing anothers of & from that moment left off Gaming, & other pleaſures of youth, betakeing himſelf to the company and converſe of learned and wiſe men, and ſtudying the beſt Authors. This ſhewed him, that he would anſwer his liberality with unblameable fidelity, which Barbadicus had often experienced in him his beloved and moſt conſtant Friend, when he alone defended the life and honour of Barbadicus in his greateſt ſtreights, and worſt dangers; ſo that he openly profeſſed to owe the ſafety of both to Triviſanus; he ſupported the innocency of his Friend againſt the falſe Calumnies that were raiſed upon him, and would not deſert him in the worſt of his Fortunes, though he was ſlandered for taking his part; while he did this he interrupted the courſe of his preferments to the chief places of Honour in his Country, into which he was in a hopeful way, he forfeited and loſt all thoſe opportunities. He contracted great and dangerous Enemies of ſome aforetime his

Companions

Companions, upon the ſole ſcore of this Friend of his; he deſpiſed all that extrinſick honour which depends upon the opinion of the multitude, and at laſt expoſed his own life to frequent, and manifeſt hazards, Trevilianus lived, through the incomparable expreſſion of a great mind in Barbadicus, with great ſplendor, and in great Authority. He was merciful to the afflicted, courteous to his Friends, and a worthy Patron of all that are virtuous; he was as honourably eſtem'd by the Daughters of his Friend as their own Father; chearfully receiv'd by his Wife, and truly honour'd by her Brother, as well becauſe of his Merits as for his excellent temper, & ſuch other uncommon qualities as rendered him worthy of the love and admiration of all men. Hakewells Apology, p. 439.

LXXXVII. Damon and Pythias had ſo firm a Friendſhip that when Dyonifius the Tyrant of Syracuſe had reſolved the death of one of them, and that he only beſought he might have liberty to go home to ſet his affairs in order; the other doubted not to be ſurety to the Tyrant for his return; the Tyrant granted it, wondring what this new and ſtrange accident would come to; a day had paſſed, & he came not, then all began to condemn the raſhneſs of the ſurety, but he told them, he doubted not of the conſtancy of his Friend; at the ſame hour as was agreed by Dionyſius, came he that was condemned, thereby freeing the other; The Tyrant admiring the courage and fidelity of them both, remitted their puniſhment, and intreated that he himſelf might be admited as a third Perſon into the Society of ſo admirable a Friendſhip. Clarks Mirror p. 226.

LXXXIV. Great was the confidence which Trajan the Emperor had in his friend Surra; it was told him one morning that Surra had conſpired againſt him, he in the evening of the ſame day uninvited went to his Houſe, attended only by two Perſons,

perſons, he ſtayed, and ſupped with him, would needs be trimmed by his Barber, conſulted his Phyſician about a diſeaſe in his Eyes, and cauſed him to look upon them; that night he was again told of the Conſpiracy, he ſmiling ſaid; he had that day made Tryal of the matter, and that if Surra had any evil deſign, he had put himſelf into his power; ſo that remaining without ſuſpicion of his Friendſhip, not long after he made him Tribune, and the cuſtom being to deliver a naked Sword to the Tribune, he gave him one, ſaying, I give you this to defend me if I rule well, if otherwiſe, to kill me. Fulgoſus lib. 4.

LXXXIX. Lucilius was one of the Friends of Brutus, who when he was overthrown at Philippi, perceiving a Troop of the Barbarians, who careleſs in the purſuit of others, were following hard after Brutus, he reſolved to take off their eargerneſs with the hazard of his own life, and being left behind told them, that he was Brutus; they gave the more credit to him becauſe he deſired to be preſented to Anthony, who with great joy haſtens to meet them, as many others did to ſee Brutus, ſome pitying his misfortune, others thinking him unworthy of Glory, that for deſire of life would ſuffer himſelf to be made a prey to the Barbarians; when they drew nigh, Anthony made a halt, as doubting in what manner he ſhould receive Brutus, but Lucilius being brought before him, with an undaunted mind ſpake thus, 'No man Antonius, hath taken 'Marcus Brutus, nor ſhall ever any Enemy take 'him, the Gods are more juſt than to permit for-'tune to trample upon ſo much virtue; he will be 'alive, or at leaſt dead in ſuch a manner as is worthy 'of him; but 'tis I that have impoſed upon your 'Soldiers, and I am here ready to undergo all the ſeverity I ſhall be adjudged to for it. All that were preſent were aſtoniſhed; Antonius turning to them that had brought him. 'You are diſpleaſed

Fellow-

'Fellow-Souldiers, said he because you suppose you 'are deceived, but make account with your selves 'that you have met with a more precious prize 'than that which you sought after, for whilst you 'sought for an Enemy, you have brought me a 'Friend; I am not resolved what I should do with 'Brutus alive, but I had rather obtain such Friends than Enemies. Having so said, he imbraced Lucilius, and then commited him to one of his Familiars, and afterward found him upon all occasions as firm and faithful to himself as he had been to Brutus. Plutarchs Lives, 1007.

XC. One Menippus relates in Lucian, how that one day seeing a man comely, and of eminent condition passing along in a Coach with a Woman extreamly unhandsome; he was much amazed, and said, he could not understand why a man of prime Quality, and so brave a presence, should be seen to stir abroad in the company of a Monster; hereupon one that followed the Coach, overhearing him, said 'Sir, you seem to wonder at what you now see, 'but if I tell you the causes and circumstances 'thereof you will much more admire; know this 'Gentleman whom you see in the Coach, is called 'Zenothemis, and born in the City of Marseilles, 'where he heretofore contracted a firm Amity & 'Friendship with a Neighbour of his named Menecrates, who was at this time one of the cheif men 'of the City, as well in Wealth as Dignities; but 'as all things in the world are exposed to the inconstancy of Fortune, it happened that as it's 'thought, having given a false Sentence he was degraded of Honour, and all his Goods were confiscated; every man avoided him as a Monster in 'this change of Fortune; but Zenothemis his good 'Friend, as if he had loved miseries not men, more 'esteemed him in his adversity, than he had done 'in prosperity, and bringing him to his House, 'shewed him huge Treasures, & conjured him to

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'ſhare them with him, ſince ſuch were the Laws 'of Friendſhip; the other weeping for joy to ſee 'himſelf thus entertained in ſuch ſharp neceſſities, 'ſaid he was not ſo apprehenſive of the want of 'worldly wealth, as of the treuble he had in a 'Daughter ripe for Marriage, and willing enough, 'but blemiſhed with deformities. She was, ſaith the Hiſtory, but half a Woman, a body miſhapen, limping, and blear-eyed, a Face disfigured, and beſides ſhe had the falling ſickneſs, with horrible Convulſions. Nevertheleſs this noble heart ſaid unto him, 'Trouble not your ſelf about the Marriage 'of your Daughter; for I will be her Husband; the other aſtoniſhed at ſuch goodneſs, God forbid; ſaid he, that I ſhould lay ſuch a burthen upon you, No no, replied the other, ſhe ſhall be mine; and inſtantly married her, making great Feaſts at the Nuptial, honoureth her with much regard, and makes it his glory to ſhew her in the beſt company as a Trophy of his Friendſhip. In the end ſhe brought him a Son, who reſtored his Grand-father to his Eſtate, and was the Honour of his Family Cauſins Holy Court. p. 47.

XCI. Eudamidas the Corinthian, had Aratus & Charixenus for his Friends; they were both rich, & he exceeding poor, he departed this life, & left a Will, ridiculous perhaps to ſome, wherein was thus written; I Eudamidas give, and bequeath to Aratus, my Mother to be kept and foſtered in her old Age, as alſo my Daughter to Charixenus, to be married with a Dowry as great as he can afford; but if any thing in the mean time happen to fall out to any of theſe men, my Will is that the other ſhall perform that which he ſhould have done had he lived. This Teſtament being read, they who knew the poverty of Eudamidas, but not his Friendſhip with theſe men, accounted it all jeſt & ſport, no man was preſent but departed laughing at the Legacies which Aratus, and Charixenus were to receive; but they

theſe Executors, as ſoon as they heard it came, preſently ratifying the Will; Charixenus died within five days after; Arætus his Succeſſor took upon him the charge, kept the Mother of Eudamidas, and diſpoſed of his Daughter in Marriage, and of five Talents which his Eſtate amounted to, he gave two of them as a Portion with his own Daughter, and two more with the Daughter of his Friend, and had their Nuptials ſolemnized in one and the ſame day. Lonic Theat. p. 425.

XCVI. Laſtly, Let us give ſome examples of the grateful diſpoſition of divers perſons. Gratitude is juſtly held the Mother of all other Virtues, therefore the Ingrateful are every where hated, and ſuſpected to be guilty of every other Vice; ſo on the contrary, Grateful perſons are eſteemed of all men, as having thereby put in ſecurity as it were, that they are not without ſome meaſure of every other Virtue.

XCVII. A Merchant in Florence, named Francis Freſcobald, of a Noble Family, and liberal mind, thro' ſucceſs in his Affairs, was grown abundantly wealthy. While he was at Florence, a young man preſented himſelf, aſking him an Alms for Gods ſake; Freſcobald beheld the ragged ſtripling, and in deſpight of his tatters, reading in his countenance ſome ſignifications of Virtue, was moved with pity, and demanded his Country and Name; 'I am, ſaid he, 'of England, my name is Thomas Cromwell, my Fa-'ther (meaning his Father in Law) is a poor man, a 'Cloth-ſhearer, I am ſtrayed from my Country, and 'am now come into Italy, with the French Army 'who were overthrown at Gatylion, where I was 'Page to a Foot Soldier, carrying after him his Pike 'and Burganet; Freſcobald partly in pity of his condition, and partly in love to the Engliſh Nation, amongſt whom he had received ſome Civilities, took him into his Houſe, made him his Gueſt, and at his departure gave him a Horſe, new Apparel, and 16 uckets of Gold; Cromwell giving him hearty thanks,

thanks, returned into his Country, where in time he became in ſuch favour with K. Henry 8th. that he raiſed him to the Dignity of Lord High Chancellor of England, In the mean time Freſcobald by ſeveral great loſſes was become poor; but ſome Engliſh Merchants owing him 15000 Duckets, he came to London to ſeek after it, not thinking of what had paſſed betwixt Cromwell and him; but travelling earneſtly about his buſineſs, he accidentally met the L. Chancellor riding to Court; when the *L.* Cromwell ſaw him, he thought he ſhould be the Merchant of Florence, of whoſe liberality he had taſted in times paſt, immediately he alights, imbraces him, and with a broken voice, ſcarce refraining from tears, demanded if he was not Francis Freſcobald the Florentine; 'Yes Sir, ſaid he, and your humble Servant; my Ser-'vant, ſaid Cromwell, no, as you have not been my 'Servant in times paſt, ſo will I not now account 'you any other than my great, and ſpecial friend, 'aſſuring you, that I think I have very juſt cauſe 'and real reaſon to be ſorry that you know-'ing what I am yet would not let me underſtand 'your arrival in this Country had I known it, I 'would have certainly paid part of that debt which 'I confeſs I owe you, but thanks be to God that I have yet time; Well Sir, you are heartily welcome, but having now weighty affairs in my Princes Cauſe, you muſt excuſe me that I can ſtay no longer with you; ſo at this time I take my leave deſiring you with the faithful mind of a Friend that you forget not to dine with me this day at my Houſe; Freſcobald wonders who this Lord ſhould be, but at laſt remembers him to be the ſame whom he had relieved at Florence; he repairs to his Houſe not a little rejoyced, and walking in the outward Court, attended his return; the Lord Cromwell came and was no ſooner diſmounted, but he again imbraced him with ſo friendly a countenance as the Lord Admiral, and other Nobles much wondred at,

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he turning back, and holding Frescobald by the ‘ hand, Do not wonder my Lords, said he, that I ‘ seem so glad to see this man, this is he by whose ‘ means I have attained to my present Degree; ‘ and so related all that had passed; then he led him ‘ in to dinner and seated him next himself. The Lords being departed, he desired to know what occasion had brought him to London, Frescobald in few words opened his case to him; to which Cromwell returned; Things that are past, Mr. Frescobald, ‘ can by no power or policy of Man be recalled, ‘ yet is not your sorrow so peculiar to your self, but ‘ that by the bond of mutual love I am able to bear ‘ a part therein, whereby in this your distress you ‘ may receive some Consolation; it is fit I should ‘ repay some part of that debt wherein I stand ‘ bound to you, as it is the part of a thankful man ‘ to do; and I farther promise you upon the word ‘ of a true friend, that during this life, and state of ‘ of mine I will not fail to do for you in any thing ‘ wherein my Authority may prevail; Then he led him into a Chamber, and commanding all to depart, locked the door; then opening a Chest he he first took out 16 Duckers, and delivering them ‘ to Frescobald, My Friend, said he, here is your ‘ Money you lent me at my departure from Florence, here are ten more for mine Apparel, with ‘ ten more for the Horse I rode upon, but considering you are a Merchant, it does not seem honest ‘ to return your Money without some consideration for the long detaining of it, take you therefore these Bags, in every of which is 400 Ducke s from the hand of your assured Friend. The modesty of Frescobald would have refused them, but Cromwell forced them upon him; this done, he took the names of all his Debtors, and the Sums they owed; the List he delivered to one of his Servants to find out the men, if they were within the Kingdom; and to charge them to make payment within

within fifteen days upon his diſpleaſure; the Servant ſo well performed this command that in a ſhort time the whole Sum was paid in; during which Freſcobald lodged in the Lord Chancellors Houſe, who gave him entertainment; and perſwaded him to continue in England, offering to lend him fixty thouſand Duckets for four years, if he would make his Bank in London, but he deſired to return into his own Country, which he did with the great favour of the Lord Cromwell. and there richly arrived, but the firſt year after his return he died. Clarks Lives. p. 42.

XCII. In the Kingdom of Naples Marqueſs Oliverio, fell deſperately in love with the Counteſs of Caſtelnovi, and laid ſiege to her Chaſtity for a good while. The Count going to his Country Houſe, and taking his Counteſs and Family along with him, the Marqueſs being ſtill more inaſſim:d goes into the Country one day hard by a Hawking and lets fly his Hawk into Count Caſtlenovo's Garden, where it chanced that he and his Counteſs were walking; the Marqueſs made bold to follow his Hawk, & the Count with high Civilities welcomed him, and cauſed a Banquet to be provided, where he and his Lady entertained him; when he was gone, the Count began to commend him, telling his Wife That he was one of the moſt hopeful Noblemen, and of the moſt excellent accompliſhments of any in the Kingdom of Naples, Theſe praiſes made ſuch an impreſſion on the Counteſs, that a while after he gained her conſent; ſo the time and place for their pleaſure being appointed, he was conveyed by a private way into her Chamber, where ſhe being in Bed, and he undreſſing himſelf to go to her, ſhe told him, 'That he was beholding to the Count 'her Husband for this favour, for ſhe never heard 'him ſpeak ſo much in commendation of any man, 'as he had of him; Is it ſo, ſaid the Marqueſs? 'then I ſhould be the greateſt Villain in the world if

'I ſhould abuſe ſo noble a Friend; ſo he put on his Doublet again and departed, but with much civility, in the very height and heat of Luſt, and in as commodious a juncture as his heart could deſire. Howels Hiſt. Naples. p, 61.

XCIII Rodericus Davalus Lieutenant General of the Horſe in Spain, with ſome others was accuſed of High-Treaſon for writing Letters to Joſephus King of the Moors, to have betrayed his Country into their hands; divers Copies of theſe Letters were produced, and the whole affair debated at the Council-Table. In the Crime of his Maſter was involved Nunius Ferrerius, Steward of his Houſe; but he ſtoutly defending himſelf and his Maſter, ceaſed not till he he had proved the Letters were counterfeit, and that the Author of them was Johannes Garſias, for which he was convicted and condemned. He got himſelf clear off, but the other great Perſons were condemned to perpetuall baniſhment; here Ferrerius to ſupport his Maſter in his wants, ſold thoſe Goods which he had got in the ſervice of his Maſter, & having made up Eight Thouſand Crowns, he diſpoſed it into Wicker Bottles, loaded an Aſs with it, and cauſed his own Son in mean Apparel to drive the Aſs, and ſent it all privately to his Maſter Davalus. Lipſius Monit. lib. 2.

XCIV. Thriotes was one of the Eunuchs to Sizatira, Wife to Darius, and taken with her by Alexander the Great; when ſhe was dead in Travail he ſtole out of the Camp, and went to Darius, informing him of the death of his Wife, and perceiving that he reſented not her death ſo paſſionately, as he feared that her Chaſtity, together with her Siſters and Daughter had been violated by Alexander, Thriotes with Oaths vindicated the Chaſtity of Alexander; Then Darius turning to his Friends with his hands lift up to Heaven; 'O ye Gods of 'my Country, ſaid he, and Preſidents of Kingdoms 'I beſeech you in the firſt place, that the fortune of

'of Perſia may recover its former Grandeur, and 'that I may leave it in the ſame ſplendor I received 'it and that I may render unto Alexander all that he 'hath performed in my adverſity unto my deareſt Pledges; but if that fatal time be come wherein 'Heaven has decreed a Revolution upon us, & that 'the Kingdom of Perſia muſt be overthrown, then 'I beg of you that no other among mortal men beſides Alexander may ſit in the Throne of Cyrus. Q. Curtius. lib 4.

XCV. Darius the Son of Hyſtaſpis, being one of the Guard to Cambyſes in his expedition againſt Ægypt, was then of no extraordinary condition, who ſeeing Syloſon, the Brother of Polycrates, walking in the Market-place of Memphis in a glittering Cloak, he went to him, and as one taken with the Garment deſired to buy it of him; Syloſon perceiving he was deſirous of it, told him he would not ſell it him for any Money, but ſaid he, I will give it to you on this condition, that you never part with it to any other, Darius received it upon this condition. In proceſs of time Cambyſes being dead, and the Magi being overcome by the ſeven Princes, Darius was made King. Syloſon hearing this comes to Suſa, and ſate in the entrance of the Pallace ſaying, That he was one who deſerved well of the King; This was told to Darius, who wondring who it was he ſhould be obliged to, commanded he ſhould be admitted; Syloſon was asked by an Interpreter who he was, and what he had done for the King, he tells the matter about the Cloak; and ſays, he was the Perſon who gave it; 'O thou 'moſt generous among men ſaid Darius, art thou 'he then, who when I had no power gaveſt me 'that which though ſmall in it ſelf was yet as acceptable to me then as greater things would be 'to me now? Know I will reward thee with ſuch a 'huge quantity of Gold and Silver that it ſhall never repent thee thou waſt liberal to Darius the 'Son of Hyſtaſpes; O King ſaid Syloſon, give me

'neither Gold nor Silver, but when thou haſt freed 'my Country of Samos, which is now held by a 'Servant of my dead Brother Polycrates, give me 'that without ſlaughter or plunder; Darius hear-'ing this ſent an Army under the Conduct of Otanes 'one of the ſeven Princes of Perſia, commanding him that he ſhould do for Syloſon what he deſired. Valer Maxim. lib 5.

CHAP. II.

The Tranſcendent Effects of Magnanimity, Courage, and Fidelity, in ſeveral Remarkable Inſtances.

HAving diſplayed the Effects of Love, Friendſhip and Gratitude, let us now conſider three other excellent accompliſhments, namely Magnanimity, Courage and Fidelity; of which we may find many rare Examples in Hiſtory. For ſome Perſons have within them a Spirit ſo daring and couragious, that neither the fear, nor preſence of the greateſt danger or diſaſter whatſoever is able to ſhake their Conſtancy, wherein ſometimes they have proved as ſucceſsful as others who have managed their Counſels with the greateſt care and conduct.

I. Henry Earl of Holſatia, ſirnamed Iron, becauſe of his ſtrength, in great favour with Edward 3. King of England, by reaſon of his valour was envied by the Courtiers, who one day In the abſence of the King, counſelled the Queen, that ſince the Earl was preferred before all the Engliſh Nobility, ſhe would make Tryal whether he was ſo Nobly born as he gave out, by cauſing a Lion to be let looſe upon him, ſaying, 'That the Lion would not ſo much as touch Henry 'if he was noble indeed. They got leave of the Q. to make this Tryal. He uſed to riſe before day, and walk in the outward Court of the Caſtle, to take the freſh

freſh Air of the morning. The Lion was let looſe in the night, and the Earl having a Night-gown on caſt over his ſhirt, with his Girdle and Sword, coming down Stairs into the Court, met there with the Lion, briſtling his hair, and roaring; he nothing aſtoniſhed, ſaid with a ſtout voice, 'Stand, ſtand you Dog; at theſe words the Lion couched at his feet, to the great amazement of the Courtiers, who looked out of their holes to behold the iſſue of this buſineſs; the Earl laid hold of the Lion, and ſhut him within his Cage, he likewiſe left his Night-cap upon the Lions back, and ſo came forth, without ſo much as looking behind him. 'Now, ſaid the Earl, calling to them 'that looked out of the Windows, let him amongſt 'you all that ſtandeth moſt upon his Pedigree, go 'and fetch my Night-cap; but they being aſhamed, withdrew themſelves. Camerar. Med. p. 118.

II. In the Court of Matthias King of Hungary, there was a Polonian Soldier who in a bravado would of-

tenchallenge the Hungarians to wreſtle or ſkirmiſh with Sword or Pike, wherein he had always the better.

ter. One day as he ſtood by a great Iron Cage in which a Lion was kept, the greateſt and fierceſt that had been ſeen, he began to ſay to thoſe in his company, 'Which of you dares to take a piece of fleſh 'out of this Lions mouth when he is angry; none daring to undertake it. 'You ſhall ſee, added the 'Polonian, the proof of my ſpeech. All that day following the Lion had not any meat given him, the next day they threw him the four Quarters of a Sheep, the Lion begins to grunt, to couch down at his Prey, and to eat greedily; herewith the Polonian enetrs his Cage, and locking the Lion betwixt his Legs, gives him a blow with his Fiſt upon the Jaw, crying, 'Hah you Dog give me the Fleſh; The Lion amazed at ſuch a bold voice let go his hold, ſhewing no other countenance, but caſting his Eye after the Polonian, who carried the fleſh away. Camer. p. 118.

III. In the Reign of Tham, K. of China, there was a Coloa, a Officer not unlike our Duke, who having been Tutor to the King, was powerful with him, and to preſerve his Favour, ſtudied more to ſpeak what would pleaſe the King than to tell him the truth for the good of his Eſtate: The Chineſes forbore not to tax the flattery of this Caloa: One time ſome Captains of the Guard were diſcourſing this point at the Palace, when one of them being a little warmed, ſecretly withdrew into the Hall where the King was, and kneeling before him; the King aſked what he would have; 'Leave, ſaid he, to cut off the Head of a 'flattering Subject. And who is that, ſaid the King? 'ſuch a one that ſtands there, replied the other. The King in a Rage, What, ſaid he, againſt my Maſter, da-'reſt thou to propound this, and in my preſence too? 'Take him away and ſtrike off his Head. When they began to lay hands on him, he caught hold of a wooden Baleſter, and as there were many pulling of him, and he holding with a great deal of ſtrength, it brake. By this time the Kings heat was over, ſo he commands they ſhould let him go, and gave order that

that the Balleſter ſhould be mended, and that they ſhould not make a new one, that it might remain as a memorial of a Subject that was not afraid to adviſe his King what he ought to do. Hiſt. China. p. 109.

V. Charles the Fifth Emperor of Germany, had his Camp at Ingolſtadt, compaſſed about with an huge number of confederated Enemies, yet would he not fight, whether becauſe ſome Forces he expected were not yet come, or that he foreſaw a ſafe and unbloody Victory; in the mean time the Enemies, who abounded with great Guns thundred among his Tents & 6 Thouſand great ſhot were numbred in one day, the Tents were every where bored through, yea the Empeours Tent eſcaped not; Men were killed at his back & on each ſide of him, & yet the Emperor changed not his place, carriage, nor his countenance; and when his Friends intreated him to ſpare himſelf, & all them in him, he ſmileing, bid them be of good courage, For no Emperor was ever killed by a great Gun. The like Conſtancy and Gravity in all his Actions and Behaviour accompained him through his whole Life. Lipſius Monit. p. 110.

VI. A Dutch Seaman being condemned to death his puniſhment was changed, and he was ordered to be left at St. Hellen's Iſland: This unhappy Perſon repreſenting to himſelf the horrour of that uninhabited place, fell upon a reſolution to attempt the ſtrangeſt action that ever was heard of: There had that day been buried in the ſame Iſland an Officer of the ſhip, the Seaman took up the body out of the Coffin, and having made a kind of Rudder of the upper board, ventured himſelf to Sea in it; It happened fortunately to him to be ſo great a calm, that the Ship lay immoveable within a League and half of the Iſland; His Companions ſeeing ſo ſtrange a Boat float upon the Waters, imagined they ſaw a ſpirit, and were ſtartled at the reſolution of the man, who durſt hazard himſelf upon that Ele-

ment in three boards ſlightly nailed together, thoſe he had no confidence of mercy or being receiv'd by thoſe who had ſo lately ſentenced him to death it was put to the Queſtion whether he ſhouldbe received or not; ſome would have the Sentence put in Execution, but at laſt Mercy prevailed, and he was taken aboard, & came to Holland; & lived in the Town of Horn, and related to many how miraculouſly God had delivered him. Mandelſlo's Travels, p. 280.

VII. Some Men have been likewiſe famous for Fortitude, and perſonal Valour, among whom Charles 5 Emperor is renowned in Hiſtory, who was active in his Youth as few Princes parralle him: For he made Nine Journeys into Germany, Seven into Italy; Ten to Flanders, Four to France, Two to England and two Expeditions into Africa: He made Eight Voyages on the Mediterranean Sea, and Three on the Ocean; what a multitude of valiant Atchievements did he perform in theſe Expeditions! He ſent away Solyman the Great Turk weeping from before the Walls of Vienna, & ſo ſtopped that huge torrent of deſtruction that was like to have overwhelmed all Germany, and ſoon after the reſt of Chriſtendom; He made Barbaroſſa that formidable Pyrate, and his Dragon, the Admiral Gallion whereon he ſailed, to fly before him. What notable Conqueſts were thoſe of Goletta and Tunis, where the Roman Eagles had not flown ſince the time of Scipio & Hannibal; & had not the Emulation of ſome Chriſtian Princes found him work at home, and diverted him, probably he had conquered and civilized all Barbary. In Europe he took the Duke of Cleve, with all his Towns and Territories: He quell'd the Duke of Millain: He ſubdued and plundered Rome.

He tamed the mutinous City of Gaunt where he firſt breathed Air, and had been rocked in his Cradle: He peirced the very heart of France forci

forcing that King to fly to the Great Turk for help whom he afterward took *Priſoner*, even on that day upon which he was born; yet touching this Action, as he himſelf confeſſed, though Charles had more of Fortune, yet King Francis had as much Glory, being taken with a naked *Sword* in his hand, amidſt a throng of fighting Enemies all about him, weltring in blood, colours flying, and Victory fluttering on both ſides with doubtful wings. The diſcovery of the New World was made in his time, with the Mines of *Peru*: In fine, he had ſuch a continual Tide of good ſucceſs, that it ſeems as if that Age was deſigned for his Glory; He fought Twenty pitch Battels, and made above 300 Seiges; nor did he know what a repulſe was, but only at Algier, Marſeilles & Mite. Howels Hiſt. Naples.

VIII. Alexander the Great had beſiged a City of the Oxydracæ, and reſolving to carry it by ſtorm, broke in at a Gate, & forced the Enemy to fly into the Caſtle; here while the Macedonians were buſie in undermining the Walls, he not enduring delay caught up a Ladder, and rearing it againſt the wall, and holding his ſhield over his head, began to mount it; all which he performed with that celerity, that before the Guard of the place obſerved it, he had gained the top; the Enemy durſt not approach him hand to hand, but at a diſtance threw Javelins and Darts at him, in ſuch number that he was much oppreſſed by them. The Macedonians endeavoured to mount upon two Ladders they had advanced, but their number and weight cauſed them to break under them; then was Alexander left deſtitute of any aſſiſtance, but ſcorning to retire by the way that he came, armed as he was, he leaped into the midſt of his Enemies, and made a bold and couragious reſiſtance; on his right hand he had a Tree that grew near the wall, and on the left the wall it ſelf to keep him from being inviroued, and there he fought with the ſtouteſt of them;

ny a blow he received upon his Helmet and Sheild; at last he had a wound under the Pap with an Arrow with the pain of which he was struck to the ground; the Indian that had given him the wound, carelesly approaching to strike him received Alexanders Sword into his Bowels, and tumbled down by his side. The King catching hold of a Bough that hung down, again recovered his standing, and began to challenge the best of them to Fight; in this posture he was found by Peucestes, who by this time had got over the wall, and after him a multitude of others, by which means the Castle was taken, and most of them put to the Sword. Justin Hist. lib 12.

IX. In a Bloody Fight betwen Amurath 3. Emperor of the Turks, and Lazarus Despot of Servia, many thousands fell on both sides; but in conclusion the Turks had the Victory, and the Despot was slain; Amurath, after that great Victory, with some of his Captains, taking a view of the dead bodies which lay on heaps like Mountains, a Christian Soldier sore wounded, seeing him, in a staggering manner arose as if it had been from death, or

a heap of ſlain men, and making toward him, for want of ſtrength, fell down many times by the way like a drunken man; at length drawing nigh to him when they that guarded the Kings Perſon would have ſtayed him, he was by Amurath commanded to come nearer ſuppoſing he would have craved his life. This magnanimous half dead Chriſtian preſſing nearer to him, as if he would for honours ſake have Kiſt his feet, ſuddenly ſtabbed him in the bottom of his Belly, with a dagger which he had under his Coat, of which wound that great King and Conqueror preſently died; the name of this man was Miles Cobelitz, who ſhortly after was hewn in pieces. Turk. Hiſt.

X. George Caſtriot, or Scanderbeg, Prince of Epirus was inſpired with ſuch a Spirit of Valour in defending his Country from the barbarous Turks, that in fighting againſt them for very eagerneſs of Spirit, his blood would burſt out of his lips, and he ſtruck with ſuch violence, that he clave many aſunder from the head to the middle and uſually he cut off an Arm with Armour on at one blow, and with his own hands ſlew above two Thouſand at ſeveral times; he was ſo terrible to the Turks that nine years after his death, as they paſſed through Lyſſa, where his body lay buried, they digged up his bones with great devotion, reckoning it an happineſs if they might but ſee, or touch the ſame and ſuch as could get any part thereof, cauſed the ſame to be ſet, ſome in Silver, ſome in Gold to hang about their Necks, thinking that it would animate their Spirits with extraordinary courage, Clarks Mirrour. p. 225.

XI The Athenians under the command of Miltiades charged the Army of Darius at Marathon ſo home, that they were inforced to run away to their Navy, at which time one Cynigyrus an Athenian, being in purſuit of the Perſians to their Ships, when ſome of them were puting off from the Shore, he

Caught hold of one of the Ships with his right hand, holding it till his hand was cut off; then did he lay hold of it with his left hand, till that also was cut off, and yet then he catched hold of it with his Teeth, nor did he leave, till such time as the fleeting breath had withdrawn it self from his body and thereby disappointed the resolute intentions of his mind. Justin. Hist lib. 2.

XII. The Romans being ready to joyn Battel with the Albanes, to avoid bloodshed, agreed that the Victory should be determined, three against three; now there were in each Camp three Brethren, born at one birth, of equal years who were to be there Champions The three Horatii for the Romans, & the three Curiatii for the Albanes, after a doubtful conflict, two of the Horatii being slain, the third pretending fear ran away & thereby drew his Adversarys asunder, who by reason of their wounds could not run with equal speed; which being perceived by him, he turned back, and slew them one by one in single fight, before they could join together, whereby the Victory fell to the Romans. Rawleighs Hist. World.

XIII. Great was the Courage of the Hollanders in 1570. when Haerlem was besiged by the Duke of Alva's Army. At this time the Citizens revived the ancient invention of Carrier Pidgeons, and a while before they were blocked up, sent to the Prince of Oranges Fleet, and to the neareſt Towns of their own Party, some of these Pidgeons, which afterward being dispatched away when necessity required, with Letters fastened under their Wings, remembring their several Masters Houses flew back to Haerlem, whereby they received intelligence; yet nothing was more admirable than the Townsmen valour, who tho they had lost three great Armies that came to releive them, and had hardly any shelter within their Walls, which were shot through in ten thousand three hundreed and sixty places, yet would

would they not hear of any Treaty or Condition, & when the Garrison was brought to a small number, both day and night upon the Walls, they so performed the duties of many, that if the Spaniards did but appear never so little above their Trenches, they were in a moment taken off with Musket Bullets, and those shot as for a Wager from many parts at once; lastly, though they were inforced by Famine to eat Mice, old Shoes, and every nasty thing, yet they lost not their courage, resolving to sally out, and rather to die fighting, than by yielding to mercy, to have their Throats cut like Beasts which they had accordingly done, but that as they marched out of the Port, their Wives & Children with pitiful shrieks and imbraces, stayed them; yet when they had yielded to mercy, that cruel Don Frederick, Son to the Duke of Alva, put to the Sword, hanged, and drowned 900 Soldiers, and 400 principal Townsmen, which sad Spectacle continued many days. Strada Wars of the Low Countries.

XIV. Epaminondas with his Thebans, having given the Spartans a great overthrow at Leuctra, went presently to Lacedemon, and made an attempt upon the City it self, at which time a valiant young man of Lacedemon, called Isadas neither defended with Armour nor Apparel, but being stark naked, and his body anointed with Oyl, with his Sword in in his hand, did wonders in the Judgment of his very Enemies, of whom he slew all that he met, and yet never received any wound; after the fight the Senate crowned him as a reward of his Valour, and then fined him a thousand Drachma's for exposing himself to such danger, without his Armour. This Epaminondas in another Battel that he fought against the Lacedemonians, and Arcadians, was sorely wounded with a Dart, and being carried into his Tent, the Chirurgions told him, that when the Dart was drawn forth of his body, he must needs

die; so he called his Esquire and asked him if he had not lost his Sheild, he told him no, and shewed it to him; then he asked him if his Army had got the Victory, they told him yea; Then, said he, it is now time for me to leave my life: and so bid them pull out the Dart, his Friends cried out grievously, and said O Epaminondas, thou dieſt without Children who answered, No truly, for I shall leave two Daughters behind me, that is my two great Victories at Leuctra, and this of Mantinea, and so the Dart being pluckt out he gave up the Ghost. Plutarchs Lives.

XV. Neither ought we to forget the Christian Constancy, and Courage of some pious, and resolved Souls, for the true Faith and Religion in all Ages, of which Historians are not silent. The Emperor Trajan returning from the Parthian War, when he came to Antioch, commanded a gratulatory Sacrifice to be made to the Heathen Gods for his good success; at which Ignatius was required to be present, but he even before Trajans face did reprove his Idolatry, for which cause he was delivered to ten Soldiers, to be carried to Rome, and cast to the wild Beasts; concerning which, himself thus writes; 'From Syria, till I came to Rome I 'had a battle with Beasts, as well by Sea as by 'Land, night and day, being bound among ten 'Leopards (so he called those ten Soldiers) who 'the more kindness they received from me, the 'more cruel they were unto me; but now through 'exercise I am well acquainted with their injuries, 'and am taught every day more to bear the Cross 'of Christ; would to God I were once come to 'the Beasts that are prepared for me, and I wish 'that they may fall upon me with all their violence; 'whom also I will provoke without delay to devour me, and not to abstain from me, as they 'have from many before me. Pardon me I 'pray you, I know how much this will turn to my

'advantage

' advantage, I am Gods Corn, and when the wild
' Beasts have ground me with their Teeth, I shall
' be his White-bread; now I begin to be a Disci-
' ple of my Master Christ, I neither regard things
' visible nor invisible, so I may gain Christ, let the
' fire, the Cross, the breaking of my Bones quar-
' tering of my Members, crushing of all my Body,
' yea, and all the Torments that the Devil and Man
' can invent, fall upon me. so I may enjoy my Lord
' Jesus Christ.

This Ignatius saw Christ in the flesh, being about 12. years old when he was Crucified, and it is recorded that when he was a Child, our Saviour would take him up in his Arms and shew him to his Disciples; it may be he was one of those little Children that were brought to Christ, that he shou'd touch them, or that little Child whom Jesus took, and set in the the midst of his Disciples, to teach them Humility; he saw Christ after his Resurrection, as himself writes in one of his Epistles, Ego vero
' post Resurrectionem, &c. Truly I did see him
' after his Resurrection in the flesh, and do believe
' that it is he, &c. He used to say, There is no-
' thing better than the peace of a good conscience;
' that good and wicked men are like true and coun-
' terfeit money, the one seems good, and is not,
' the other both seems and is good; that the Lyons
' Teeth are but like a Mill, which though it bruiseth
' yet wasteth not the good Wheat, only prepares
' and fits it to be made pure Bread; let me, saith,
' he, be broken by them, so I may be made Man-
chet for Heaven; his usual saying was, my Love is Crucified, meaning either Christ the object of his Love, or that his affections were crucified to the world, he suffered Martyrdom in the 11 th. year of Trajan at Rome, 111. Acts and Mon Voll 1.

XVI. Polycarpus being brought before the Proconsul Herod he told him that he had wild beasts

to devour him unleſs he recanted; Bring them ‘ forth, ſaid Polycarp, for I have determined with ‘ my ſelf not to repent, nor to turn from the better ‘ to worſe; it is more fit for you to turn from evil ‘ to that which is juſt and good. I will ſaid the Pro-‘conſul, tame thee with fire, ſince thou ſo little re-‘gardeſt wild Beaſts. You threaten me, ſaid Poly-‘carp, with Fire, which laſts but for an hour, ‘ and is quickly quenched; but are ignorant of the ‘ everlaſting Fire at the day of Judgment; and of ‘ thoſe endleſs Torments which are reſerved ‘ for the wicked; but why make you all theſe de-‘lays? Appoint me to what death you pleaſe, I ‘ am ready to undergo it; when he was again ur-‘ged to reproach our Bleſſed Saviour, Polycarp ‘ anſwered, Fourſcore and ſix years have I ſerved ‘ Chriſt, neither hath he offended me in any thing, ‘ and how then can *I* revile my King that hath ‘ thus kept me; when they brought him to the ‘ Fire, they would have nailed him to the ſtake, ‘ Nay ſaid he let me alone as I am for he that given ‘ me ſtrength to come to this Fire, will alſo g ve ‘ me patience to perſevere therein without your ‘ faſtening me with Nails. Acts and Mon. Vol. I.

XVII. Dyoniſius the Areopagite, being brought before Siſinus the Præfect, becauſe he refuſed to Worſhip their Idol Gods, was beaten with many and cruel blows, and threatned to beheaded; to which he anſwered, ‘ You worſhip ſuch Gods as ‘ will periſh like dung upon the Earth, but as for ‘ me, come life, come death, I will worſhip none ‘ but the God of Heaven and Earth. Acts and Mon. Vol. I.

XVIII. St. Origen, when he was ſeventeen years old, his Father being carried to Priſon, had ſuch a fervent mind to ſuffer Martyrdom with him that he would have thruſt himſelf into the Perſe-cutors hands, had it not been for his Mother, who in

in the night time privately ſtole away his cloths, and his very ſhirt alſo; whereupon more for ſhame to be ſeen naked, than for fear of death, he was forced to ſtay at home; yet he writ thus to his Father, 'Pray Sir, be ſure you do not change your Reſolution for my ſake. Clarks Mar.

XIX. Valence the Emperor, being an Arrian, ſent Meſſengers to St. Baſil, to perſwade him to imbrace that Hereſy, they gave him good words, and promiſed him great Preferment if he would do it; but he anſwered, 'Alas Sir, theſe Speeches are 'fitter to catch little Children that look after ſuch 'things, then ſuch as me, who being taught, and inſtructed by the Holy Scriptures, had rather ſuffer 'a thouſand deaths, than that one ſyllable, or tittle 'of Gods Word ſhould be altered; the Governour 'being in a rage, threatned him with confiſcation 'of his Goods, Torments, Baniſhment and Death; 'Baſil replied, He need not fear Confiſcation, that 'had nothing to loſe; nor Baniſhment, to whom 'Heaven only is a Country; nor Torments, 'when his Body may be daſhed in peices by one 'blow, nor Death, which is the only way to ſet 'him at liberty, and I wiſh it would fall out ſo well 'on my ſide, that I might lay down this Carcaſe of 'mine in the Quarrel of Jeſus Chriſt. and in the 'defence of his Truth. The Præfect told him that 'he was mad; I wiſh, ſaid he, that I may be for e-'ver thus mad. Clarks Examples.

XX. The ſame Emperor Valence coming to the City of Edeſſa, perceived that the Chriſtians did keep their Aſſemblies in the Fields, for their Churches were pulled down and demoliſhed, whereat he was ſo inraged, than he gave the Preſident Methodius a box on the Ear for ſuffering ſuch their Meetings, commanding him to take a Band of Soldiers, and to ſcourge with Rods, and knock down with Clubs as many as he ſhould find of them; this his order being proclaimed, there

was

was a Christian Woman, who with a Child in her Arms, ran with all speed toward the place, and was got amongst the ranks of those that were sent out against the Christians, and being by them asked whither she went, and what she would have? she told them, 'That she made such hast, lest she and 'her little Infant should come too late to be partakers of the Crown of Christ amongst the rest of 'those that were to suffer; When the Emperor 'heard this, he was confounded, desisted from his 'enterprize, and turned all his fury against the Priests and Clergy. Wanly Hist. Man. p. 214.

XXI. In the persecution of the Church under the Arrian Vandals, who comitted all manner of cruelties upon the true Christians, a great number being condemned to be burnt in a ship, they were accompanied by a multitude of their Brethren, being led like innocent Lambs to Sacrifice, and looking upon their weighty Chains wherewith they where loaded, as Jewels and Ornaments, they went with chearfulness to the place of Execution as tho' to a Banquet, singing praises unto the Almighty as they went along the Streets, saying, 'This is our de-'sired day more joyful to us then any Festival, be-'hold now is the accepted time, now is the day of 'Salvation, when for the Faith of our Lord God 'we suffer death, that we may not lose the Garment 'of Faith and Glory; The People likewise cried out, Fear not O Servants of God neither dread the Threats of your Enemies, die for Christ who died for us, that he might redeem us with the price of his saving blood. Among them was a little Boy, to whom a subtle Seducer said, why hastest thou my pretty Boy unto death, let them go, they are mad, take my Councel, and thou shalt not only have life, but great advancement in the Kings Court; to whom the Lad answered, 'You shall not get me from the fellowship of these Holy Men who bred

me

'me up and with whom I have lived in the fear of 'God and with whom I desire to die, and with 'whom I trust I shall obtain the Glory to come; and 'so being all put into the ship, they were burnt together. Clarks Martyr.

XXII. Among others they tortured Gentlewomen stark naked, without all shame, and particularly a young Lady called Dionysia, whom they saw bolder, and more beautiful than the rest; they first commanded her to be stripped naked, and made ready for the Cudgels, who spake stoutly to them, saying, 'I am assured of the love of God vex me how you will, only my Womanhood disclose you not; But they with the greater rage set her naked upon an high place for a publick spectacle; then did they whip her till the streams of blood did flow all over her body, whereupon she said, 'Ye Mi-'nisters of Satan, that which you do for my reproach is to me an honour. And beholding her only Son that was young and tender, and seemed fearful of Torments, checking him with a Motherly Authority, she so incouraged him, that he he became more constant than before, to whom in the midst of his terrible Torments she said, Remem-'ber O my Child that we are Baptized in the name 'of the Holy Trinity, let us not lose the Garment 'of our Salvation, lest it be said, cast them into 'utter darkness. where is weeping, and wailing, 'and gnashing of Teeth; for that pain is to be 'dreaded that never endeth; and that life to be 'desired, that always lasteth. The Youth was so incouraged hereby that he persevered patient in all his sufferings, till in the midst of his Torments he gave up the Ghost, and many by this Ladies Exhortations and Example, were converted to Christianity, and animated in their sufferings; Not long after Cyrillus the Arrian Bishop of Carthage, stir-'red up Hunrick the Tyrant against the Christians, 'telling him, That he could never expect to enjoy his

his Kingdom in peace, ſo long as he ſuffered any of them to live; ſo he ſent for ſeven eminent Chriſtians to Carthage, whom he firſt aſſaulted with flattery, and large promiſes of Honour, Riches, &c. if they would imbrace his Faith; but theſe Servants of Chriſt rejected all his offers, crying out 'One Lord, one Faith, one Baptiſm; ſaying alſo, 'do with our Bodies what you pleaſe, torment them 'at your will, it is better for us to ſuffer theſe 'momentary pains, than to indure everlaſting 'Torments. Before this, Hunrick ſent his Commiſſioners to impoſe the following Oath upon them under the utmoſt penalty. 'You ſhall ſwear that 'after the death of our Lord the King, his Son 'Hilderick, ſhall ſucceed him in the Kingdom, whereupon ſome cryed out, we are all Chriſtians, and hold the Apoſtolical, and only True Faith; and ſeeing further into the ſubtlety of this Oath, refuſed it; other well meaning men offered to take it; they were divided aſunder, and committed to cuſtody, the names of both Parties, and of what Cities they were being taken in writing, and ſoon after the King ſent them this Meſſage; 'As for you 'that would have taken the Oath, becauſe you, 'contrary to the rule of the Goſpel, which ſaith 'ſwear not all, would have ſworn, the Kings Will 'is, that you ſhall never ſee your Churches, nor 'Houſes more, but be baniſhed into the Wilder-'neſs, and there ſhall till the ground, But to the 'refuſers of the Oath he ſaid, Becauſe you deſire 'not the Reign of our Lord the Kings Son, you 'ſhall therefore be immediately ſent away to the 'Iſle of Corſe, there to hew Timber for the Ships. 'Clarks Martyr.

XXIII. In the eighth Primitive Perſecution under Valerians, Sixtus Biſhop of Rome, with his ſix Deacons, were accuſed for being Chriſtians, being brought to the place of Execution, they were all beheaded, St. Lawrence alſo another Deacon following

following Sixtus as he went to Execution, complained that he might not suffer with him, but that he was secluded as the Son from the Father; to whom the Bishop answered, That within three days he should follow him, bidding him go home, and if he had any Treasures, to distribute them among the Poor; the Judge hearing mention of Treasures, supposing that Lawrence had great store, commanded him to bring the same to him; Lawrence craved three days respite, promising then to declare where the Treasures might be had; in the mean time he caused a great number of poor Christians to be gathered together, and when the day of his answer was come, the Persecutor strictly charged him to make good his promise; but valiant Lawrence stretching out his arms over the poor, said, These 'are the precious Treasures of the Church, these 'are the Treasures indeed, in which Christ hath his Mansion; But O what Tongue is able to express the fury and madness of the Tyrants Heart! how he stamped, stared, raved like one out of his wits, his Eyes glowed like Fire, his Mouth foamed like a Boar, he grindeth his Teeth like an Hell-hound, and then he bellows out; 'Kindle the fire, make no 'spare of Wood, hath this Villain deluded the Emp. 'Away with him, whip him with Scourges, jerk him 'with Rods, buffet him with Fists, brain him with 'Clubs; what doth the Traytor jest with the Em-'peror? Pinch him with firey Tongs, gird him 'with burning Plates, bring out the strongest 'Chains and Fireforks, and the grate of Iron, 'set it on fire, bind the Rebel hand and foot, & 'when the grate is red hot, on with him, roast him, 'broyl him, toss him, turn him, upon 'pain of our high displeasure do every man his Of-'fice, O ye Tormentors; Immediately his command was obeyed, and after many cruel Tortures, this meek Lamb was laid, I will not say upon a Bed of fiery Iron but on a soft down Bed, so mightily

ly did God work for his Servant, and ſo miraculouſly did he temper this Element of Fire, that it was not a Bed of conſuming pain, but of nouriſhing reſt unto Lawrence, ſo that the Emperor, and not Lawrence ſeemed to be tormented, the one broyling in the fleſh, the other burning in his heart; when this Triumphant Martyr had been preſſed down with Fire-forks for a great while, in the mighty Spirit of God he ſpake thus to the Tyrant

This ſide is now roaſted enough,
Turn up O Tyrant Great;
And try whether roaſted or raw,
Thou thinkſt it's better meat.

By the courageous Confeſſion of this worthy and valiant Deacon, a Roman Soldier was converted to the Faith, and deſired to be Baptized, ſo he was called before the Judge, ſcourged and afterward beheaded, Acts and Monu.

XXIV. In the Arrian perſecution in Africa, there was one Saturus a Nobleman, eminent for Piety, whom the Tyrant laboured to withdraw from the Chriſtian Profeſſion; but he refuſing, the King told him, that if he conſented not, he ſhould forfeit his Houſe, Lands, Goods, and Honours, that his Children and Servants ſhould be ſold, and his Wife ſhould be given to one of the baſeſt of his Slaves: but when threats prevailed not he was caſt into Priſon; when his Lady heard her doom, ſhe went to her husband as he was praying; with her Garments rent, and her hair diſhevel'd, her children at her heels, and a ſucking Infant in her Arms, and falling at his feet, ſhe took him about the Knees, ſaying, 'Have compaſſion, O my ſweet-'eſt, of thy poor Wife, and Children, let them 'not be made Slaves, let not me be yoaked in ſo 'baſe a Marriage; conſider what thou art required 'to do thou doſt it not willingly, but art conſtrai-'ned thereunto, and therefore it will not be laid

to

'to thy charge; But this valiant Soldier of Christ 'answered her in the words of Job, Thou speakest 'like a foolish Woman, thou acteſt the Devils part, 'If thou truly lovedſt thy Husband, thou wouldſt 'never ſeek to draw him to ſin, that may ſeperate 'him from Chriſt, and expoſe him to the ſecond 'death; know aſſuredly that I am reſolved as my 'Saviour Chriſt commands me, to forſake Wife, 'Children, Houſe, Lands &c. that ſo I may enjoy 'him and be his Diſciple. ſo he was deſpoiled of all and turned out a begging, all Perſons being forbid to harbour or releive him. Acts & Monum. Vol I.

XXV. St. Jerom diſcovered his Chriſtian Reſolution by this Speech, If, ſaid he, my Father ſtood 'weeping on his knees before me, and my Mother 'hanging on my neck behind and all my Brethren, 'Siſters, Children, Kindred, and kins folks howling on every ſide to retain me in a ſinful life, 'I would fling my mother to the ground, deſpiſe 'all my kindred, run over my Father, and tread 'him under my feet, that I might run to Chriſt 'when he called me; After his Condemnation by 'the Papiſts, he ſaid, I after my death will leave 'a remorſe in your Conſciences, and a Nail 'in your hearts, and I here cite you all to anſwer 'to me before the high and juſt Judg within an 'hundred years; when he was brought forth to Execution, they prepared a paper, painted with red Devils, which when he beheld, throwing away his Hood, he put this Miter on his head, ſaying, Our 'L. J. Chriſt when he ſuffered death for me the 'moſt wretched Sinner did wear a Crown of Thorns 'and I for his ſake willingly wear this Cap; as he went to his ſuffering, he ſang ſome Hymns, and coming to the place of Execution, he was bound to the ſtake, and fire ſet to him, which he endured with admirable valour; for ſtanding at the ſtake bound, and the Executioner kindling the fire behind

hind him, he bid him kindle it before his face, 'For, ſaid he, if I had been afraid of it I had not 'come to this place, having had ſo many opportuni-'ies offered me to eſcape. The whole City of Conſtance admired his Chriſtian courage and reſo-ution. At his giving up the Ghoſt he ſaid,

Hanc animam in flammis offero, Chriſte, tibi.
This Soul of mine in flames of fire,
O Chriſt I offer thee.

XXVI. Many Chriſtians being aſſembled toge-ther in a Church, Maximin the Tyrant commanded it to be ſurrounded with armed Men, and ſet on fire, but firſt proclaimed, that whoſoever deſired life ſhould come forth, and worſhip the Idols, one ſtepping up anſwered in the name of the reſt; We are all Chriſtians, and will do ſervice to none but the true God; Upon which ſpeech the fire was kindled, and there were burnt thouſands of Men, Women, and Children. In Thebaide ſo many Chriſtians were ſlain, that the ſwords of the tormentors grew blunt, and were ſo tired, that they were fain to ſit down, and reſt while others took their places, and yet the Martyrs were no whit diſcouraged, but to the laſt gaſp ſung Pſalms of Praiſe unto God. Acts and Mon. Vol. 1.

XXVII. It is ſaid of Luther, that he alone oppo-ſed all the world; he uſed to ſay, 'Let me be 'counted proud or paſſionate, ſo I be not found 'guilty of ſinful ſilence, when the cauſe of God 'ſuffereth. Madneſs in this caſe is better than 'mildneſs; Moderation here is meer ſottiſhneſs, 'yea it is much worſe. He being cited by an He-rald to appear before the Council at Worms, his Friends perſwaded him not to adventure himſelf, to whom he anſwered, 'That he was reſolved, to 'enter into Worms, in the name of our Lord Jeſus 'Chriſt, although he knew that there were as ma-'ny Devils to reſiſt him, as there were Tiles on the Houſes

'Houſes in Worms. His Chriſtian Courage, was 'extraordinary. Melanchon knowing the rage of the Papiſts, and the Emperors threats to ſubvert the Goſpel, gave himſelf wholly up to grief, ſighs, and tears, Luther writ thus to him, 'In private con-'flicts I am weak, and you are ſtrong; becauſe I 'am aſſured that our cauſe is juſt and true; if we 'fall, Chriſt the Lord and Ruler of the world fal-'leth with us; and ſuppoſe he fall, I had rather 'fall with Chriſt, than ſtand with Cæſar, I ex-'treamly diſlike your exceſſive cares, with which 'you ſay you are almoſt conſumed; that theſe reign 'ſo much in your heart, it is not from the greatneſs 'of your danger, but from the greatneſs of your 'incredulity; if the cauſe be bad, let us recant it, 'and fly back, if it be good, why do we make God 'a Lyar, who hath made us theſe great promiſes, 'caſt thy care upon the Lord, *&c.* Be of good 'comfort, I have overcome the world; why ſhould 'we fear it, as if it would overcome us? A man 'would fetch ſuch ſentences as theſe upon his knees 'from Rome to Jeruſalem; be not afraid, be coura-'gious and cheerful, ſollicitous for nothing; the 'Lord is at hand to help us. When King Henry the Eight of England had writ bitterly againſt, Lu-'ther, Let the Henries, ſays he, the Biſhops, the 'Turk, and the Devil himſelf do what they can, we 'are Children of the Kingdom, worſhipping, and 'waiting for that Saviour, whom they, and ſuch as 'they ſpit upon and crucify; Eraſmus writes thus, 'If ſaith he, Luther commending the Kings good 'intention, had proceeded by ſtrong Arguments 'without violating Kingly Majeſty, in my Judgment 'he had taken a better courſe for the defence of his 'cauſe; for what made Luther uſe theſe words in 'his Book, come hither my Lord Henry, and I 'will teach you; to this Luther replies, if any man, 'ſaith he, be offended at my ſharpneſs againſt the King, let him know that in that Book I deal with

ſenſel eſs

'senseless Monsters, who contemned my best and 'most modest writings, and by my Humility and 'Modesty were more hardned in their Errours; 'Besides I abstained from bitterness and Lies, with 'which the Kings Book was stuffed; neither is it a-'ny wonder if I contemn an earthly King, when 'as he feared not at all in his writings to blaspheme 'the King of Heaven, and to prophane his Truth 'with virulent Lies. When Luther came to die, the Will which he made concerning his Wife and Child, was as follows; 'O Lord God, I thank thee, 'that thou wouldst have me live a poor and indi-'gent Person upon Earth, I have neither House nor 'Land, nor Possessions, nor Money to leave, thou 'Lord hast given me Wife and Children, them 'Lord I give back to thee, nourish, instruct, and 'keep them; O thou Father of Orphans, and judge 'of the Widows, do to them as thou hast done to me. When he was ready to die Justus Jonas, and Cælius said to him, 'O Reverend Father, do 'you die in the constant confession of the Doctrine 'of Christ which you have hitherto Preached? 'to which he answered, Yea, which was the last 'word he spake; He made this verse some time 'before his death;

I living stopt Romes breath.
And dead will be Romes death.

One saith that Luther a poor Friar should be able to stand against the Pope, was a great Miracle; that he should prevail against the Pope was a greater; and after all, to die in peace was the greatest of all. Clarks Mirror.

XXVIII. Mr. Woodman a Martyr in Queen Maries Reign, speaks thus of himself; When I have 'been in Prison wearing Bolts and Shackles some-'times lying upon the bare ground sometimes fit-'ting in the Stocks, sometimes bound with Cords, that

'that all my Body hath been ſwoln, and I like to have been overcome with pain; ſometimes forced to lie about in the Woods, and Fields, wandring too and fro; ſometimes brought before the Juſtices, Sheriffs, Lords, Doctors, and Biſhops; ſometimes called Dog, Devil, Heretick, Whoremonger, Trayter, Theif, Deceiver, &c. Yea, and they that did eat of my Bread, and ſhould have been moſt my Friends by Nature, have betrayed me yet for all this, I praiſe my Lord God that hath ſeperated me from my Mothers Womb; all this that hath happened to me, hath been eaſie, light, and moſt delightful, and more joyful Treaſure than ever I poſſeſſed. Acts and Mon.

XXIX. Arch B. Cranmer by the wily ſubtleties, and promiſes of the Papiſts, was drawn to ſubſcribe a Recantation, yet by Gods great mercy he recovered again; and when he was at the ſtake, and the fire kindled about him, he ſtretched out his right hand wherewith he had ſubcribed, and held it ſo unmoveably in the flame (ſaving that he once wiped his face with it) that all men ſaw his hand burned, before the fire touched his Body, he alſo did abide his burning with ſuch conſtancy that always ſtanding in the place, his body moved no more than the ſtake to which he was bound. Acts and Mon.

XXX. Henry P. of Saxony, when his brother G. ſent to him, that if he would forſake his Faith, and turn Papiſt, he would leave him his Heir, he made him this anſwer, 'Rather than I will do ſo, 'and deny my Saviour Jeſus C. I & my Kate, with 'each of us a ſtaff in our hands, will beg our 'bread out of his Countries Luth. Colleq. p. 248.

XXXI. Mr. James Bainham being at the ſtake, in the midſt of the burning fire, his Legs and Arms be-being half conſumed, ſpake thus to the ſtanders by, 'O ye Papiſts, behold you look for Miracles, and 'here now you may ſee one; for in this fire I feel 'no more pain than if I were in a Bed of Down and

'it

'it is to me as a bed of Roſes. Acts and Mon.

XXXII. The Earl of Morton a Religious and Prudent man, Regent in Scotland in King James his Minority, when the King had taken the Goverment into his own hand, was falſly accuſed, and condemned by his malicious adverſaries; the morning before he ſuffered, Mr. Lawſon and two or three other Miniſters of Edenburg went to viſit him, asking himhow he had reſted hat night? To whom he anſwered, 'That of a long time he had not ſlept more 'ſoundly, now I am, ſaid he, at the end of my 'Troubles. Some nights before my Tryal I was 'thinking what to anſwer for my ſelf, and that 'kept me from ſleep, but this night I had no ſuch 'thoughts. When he came to the Scaffold he exhorted the People to continue in the profeſſion of the true Religion, and to maincain it to the utmoſt of their power, intreating them to aſſiſt him in their Prayers to God; then going couragiouſly to the block, he laid down his head, and cried aloud, Into thy hand O Lord I commit my Spirit, Lord Jeſus receive my Soul. Which words he repeated, till his head was ſevered from his Souldiers, A. B. Spotſwoods. Hiſt. Scotland, p. 314.

XXXIII. The Lord Henry Otto being condemned at Prague for the Proteſtant Religion, at the place of Execution, he ſaid, 'I was lately troubled, 'but now I feel a wonderful refreſhing in my heart; And lifting up his hands to Heaven, he added, 'I 'give thee thanks O moſt merciful Saviour who haſt 'been pleaſed to fill me with ſo much comfort, O 'now I fear death no longer, I ſhall die with joy. About the ſame time two Dutchmen were at Prague, accuſed by ſome Monks of Lutheraniſm, for which they were condemned to be burnt; as they went to Execution, ſuch gracious words proceeded out of their mouths as drew Tears from the Spectators; when they came to the ſtake, they incouraged each other,

other, one of them saying, 'Since our Lord Christ 'hath suffered such grievious things for us, let us 'chearfully suffer for him, and rejoyce that we 'have found so much favour, with him, that we 'are accounted worthy to die for the Word of God; 'The other said; *In the day* of my Marriage *I* 'found not so much inward joy as *I* now do; When the fire was put to them they said with a loud voice, Lord J. thou in thy sufferings didst pray for thine enemies, therefore we also do the like. Clarks Martyr. p. 177.

XXXIV. In 1555. Algerius a student of Padua in Italy a young man of excellent learning, having attained to the Knowledge of the Truth, ceased not by instruction and example to teach others; for which he was accused of heresie to the Pope, by whose commaud he was cast into prison at Venice, where he wrote an excellent Letter to the afflicted Protestants, wherein among many other divine expressions, he thus writeth; 'I cannot but impart 'unto you some portion of my Delectations, and joy 'which I feel and find, I have found honey in the 'intrails of a Lyon; who will believe that in this 'dark Dungeon *I* should find a Paradise of plea sure? 'For in the place of sorrow and death dwells tranquillity, and hope of life in an infernal Cave, *I* 'have joy of Soul, where others weep, *I* rejoyce; 'where others tremble, there *I* find strength and 'boldness; all these things the sweet hand of the 'Almighty doth minister unto me; behold he that 'was once far from me, whom *I* could scarce feel 'before, *I* now see apparently; whom *I* once saw 'afar off, *I* behold now near at hand; whom once 'I hungred for, he now approaches, and reaches 'his hand to me. He doth comfort me, and fills 'me with gladness; he drives away all sorrow, and 'strengthens incourages, heals, refreshes, and advances me; O how good is the Lord? who suffers 'not his servants to be tempted above their strength;

'O how eaſy and ſweet is this yoak! Learn there-
'fore how amiable and merciful the Lord is, who
'viſiteth his Servants in temptation, and diſdains
'not to keep them company in ſuch vile and ſtink-
'ing Dungeons. And in concluſion he ſubſcribed
'his Letter, From the delectable Orchard of the
'Lecnine *Priſon*. Clarks Martyr. p. 270.

XXXV. *Peter Spengler* a pious and learned Miniſter in Germany, as he was going to Execution 'ſaid, *I* ſhall be an acceptable Sacrifice to my Savi-
'our Jeſus Chriſt, who hath given me a quiet conſ-
'cience, as knowing my ſelf innocent from the
'Crimes objected againſt me; as for my death it is
'all one to me whether *I* die thus or no, for if you
'had let me alone, *I* muſt ſhortly have forſaken
'this ſkin, which already ſcarcely hangs to my
'Bones; *I* know that *I* am a mortal and corrupti-
'ble Worm, *I* have long deſired my laſt day, and
'often prayed that *I* might be delivered out of this
'mortal body to be joyned to my Saviour Jeſus Chriſt. Another Godly Martyr in that Country feeling the violence of the flames, ſaid, O what a ſmall pain is this, if compared with the Glory to come? One Audebert a French *Proteſtant* when ſhe was brought forth to Execution, had a Rope put about her which ſhe called her Wedding Girdle, wherewith ſhe ſhould be married unto Chriſt, and being to be burned upon a Saturday, ſhe ſaid, On a Saturday *I* was firſt Married, and on a Saturday, *I* ſhall be Married again; ſhe ſhewed ſuch patience and conſtancy in the fire, as made all the Spectators to wonder, Clarks Martyr. p. 320.

XXXVI. Mr. Lawrence Saunders, whilſt he was in *Priſon*, writ thus to his *Wife*, 'I am merry, and
'truſt through Gods mercy *I* ſhall be merry in ſpight
'of all the *Devils* in Hell. Riches *I* have none to
'endow you with, but the Treaſure of taſting how
'ſweet Chriſt is to hungry Conſciences, whereof *I*
do

'do thank my Christ I feel my part, this I be
'queath unto you, and to the reſt of my beloved
'in Chriſt. And again, Oh what worthy thanks
'can be given to our gracious God, for his unmea-
'ſurable mercies ſo powerfully poured out upon us
'and I moſt unworthy wretch cannot but bewail my
'great ingratitude toward ſo gracious a God, and
'ſo loving a Father; I beſeech you all as for my
'other ſins ſo eſpecially for my ſins of unthankful
'neſs to crave pardon for me in your earneſt Pray
'ers; to number Gods mercies in particular, were
'to number the drops of Water in the Sea, the
'ſands on the ſhore, and the ſtars in Heaven O
'my dear Wife and Friends, rejoyce with me I
'ſay rejoyce with Thanksgiving for this my
'promotion, in that I am made worthy to magnify
'my God, not only in my life, by my ſlow mouth,
'and uncircumciſed lips, bearing witneſs to his
'Truth, but alſo by my blood to ſeal the ſame, to
'the Glory of my God, and to the confirming of
'his True Church, I do profeſs to you that the
'comforts of my ſweet Chriſt do drive from me the
'fears of Death. Clarks Martyr. p. 509.

'XXXVIII. When Dr. Rowland Taylor was
brought before Stephen Gardiner Lord Chancellor,
he ſaid to him, 'Art thou come thou Villain? How
'dareſt thou look me in the face for ſhame? Know-
'eſt thou not who I am? Dr. Taylor anſwered;
'How dare you for ſhame look any Chriſtian man
'in the face, ſeeing you have forſaken the Truth,
'denied our Saviour Chriſt, and his Word, and
'done contrary to your Oath and Writing? And if
'I ſhould be afraid of your Lordly looks, why fear
'you not God the Lord of us all; As he was going
'to Hadly to be burnt, when he came within two
'miles of it, he deſired to alight, and when he was
'down, he leapt, and fetcht a friſk or two, ſaying,
'God be praiſed I am almoſt at my home, and
'have not above two ſtiles to go over, and then I

am even at my Fathers House. Clarks Martyr. p. 509.

XXXIX. John Philpot lying in the Bishop of Londons Cole-house, the Bishop sent for him, and among other questions, asked him why they were so merry in Prison? Singing, saith he, and rejoicing in your naughtiness, as the *Prophet* speaks, wheras you should rather lament and be sad; Mr. Philpot answered, 'My Lord, the mirth that we make, is 'but in singing certain Psalms, as we are commanded 'St. Paul, to rejoyce in the Lord, singing together 'in Hymns and Psalms; for we are in a dark, com-'fortless place & so we thus sollace our selves; 'I trust therefore your Lordship will not be angry, 'seeing the Apostle saith, If any be of an upright 'heart, let him sing Psalms. And we declare 'that we are of an upright mind to God, and in our 'misery refresh our selves with singing; After 'some other discourse, saith he, I was carri-'ed back to my Lords Cole-House where I with 'my Fellow Prisoners rouz together in the straw 'as cheerfully *I* thank God as others do on Beds of *Down*, And in a Letter to Friend he thus writes? 'Commend me to Mr. Elsing and his Wife, and 'thank him for providing me some ease in my 'Prison, and tell him, that though my Lords Cole-'house is very black, yet it is more to be desired of 'the Faithful than the Queens Palace; the World 'wonders how we can be so merry under such ex-'treams miseries, but our God is Omnipotent, who 'turns misery into felicity; beleive me there is no 'such joy in the world as the People of God have 'under the Cross of Christ; *I* speak by experience, 'and therefore believe me, and fear nothing that 'the world can do unto you, for when they impri-'son our Bodies, they set our Souls at liberty to 'converse with God; when they cast us down, they 'lift us up; when they kill us then do they send us to EVERLASTING LIFE what

greater

'greater glory can there be then to be made conformable to our Head Christ; and this 'is done by Affliction. O good God, what am I, 'upon whom thou shouldst bestow so great a mercy! 'This is the way, though it be narrow, which is 'full of the Peace of God and leadeth to eternal 'bliss; Oh how my heart leapeth for Joy, that I 'am so near the apprehension thereof. God forgive 'me my unthankfulness, and unworthiness of so 'great Glory; I have so much Joy, that though I 'be in a place of darkness and mourning, yet I can-'not lament; but both night and day am so full of 'Joy, as I never was so merry before, the Lords 'name be praised for ever; our Enemies do fret, 'fume, and gnash their Teeth at it; O pray in-'stantly that this Joy may never be taken from us, 'for it passeth all the delights in this world, this is 'the peace of God that passeth all understanding; 'this peace the more his chosen are afflicted, the 'more they feel it and therefore cannot fail neither 'for fire nor water. Ibid p. 534.

XL. A Christian King in Hungary being on a time very sad, his Brother a Jolly Courtier, would needs know him what ailed him, 'O Brother, said 'he, I have been a great sinner against God, and 'I know not how to die, nor to appear before God 'in Judgment. These, said his Brother are melen-choly thoughts, and withal made a jest at them; the King replied nothing for the present; but the custom of the Country was, that if the Executioner came and sounded a Trumpet before any mans door he was presently to be led to Execution; the King in the dead time of the night sends the Hang-man to sound his Trumpet before his Brothers door, who hearing it, and seeing the Messenger of Death, flies pale, and trembling, into his Brothers pre-sence, beseeching him to tell him wherein he had offended; 'O Brother, replied the King you have 'never offended me; and is the sight of my Exe-

'cutioner ſo dreadful, and ſhall not I that have 'greatly, and greivouſly offended God, fear to be 'brought before the Judgment Seat of Chriſt. Clarks Mirrour, p. 138.

XLI. Thus far we have ſeen the excellent effects of Natural and Chriſtian Magnanimity, Courage, and Faithfulneſs; there is yet another ſort of Fidelity, exceeding Praiſe-worthy which is the Faithfulneſs of ſome men to their Engagements and the Truſt repoſed in them; the Syrians were looked upon as men of no Faith and not to be truſted; and beſides their curioſity in keeping their Gardens, they had ſcarce any thing in them that was commendable. The Greeks alſo laboured under this imputation, as being as falſe as they were Luxurious and Voluptuous; It is ſtrange, that thoſe who were ſo covetous after all other kinds of improvement and knowledge, ſhould in the mean time neglect that, which ſets a fuller value upon a man than a thouſand other accompliſhments, namely his Fidelity to his promiſe and Truſt.

XLII. Ferdinand the firſt King of Spain, left three Sons Sanctius, Alphonſus, and Garcius, amongſt whom he divided his Kingdoms; but they lived not long in mutual Peace, for ſoon after his death Sanctius, who was of a violent diſpoſition, made War upon his Brother Alphonſus, overcame, and took him Priſoner, and thruſt him into a Monaſtery; conſtrained Religion laſts not long, he ſo privately deſerted his Cloyſter, and in company only of one Earl, fled for protection to Almenon King of Toledo, a Moor and an Enemy to the others Religion; but there had been Friendſhip and Peace betwixt them, and Ferdinand the Father of this diſtreſſed *Prince*, ſo he choſe to commit himſelf unto his Faith, and was cheerfully received by him; he had not been long with him, when in the preſence of the King, the hair of this *Prince* was obſerved to ſtand up an end, in ſuch manner, that being ſeveral times ſtroked down

down by the hand, they ſtill continued in their upright poſture. The Mooriſh Sooth-ſayers interpreted this to be a *Prodigy* of ill ſignification, and told the King that this was the man that ſhould be advanced to the Throne of Toledo, perſuading to put him to death: the King preferred his Faith given to the fear he might apprehend, and thought it ſufficient to make him ſwear, that during his life: he ſhould not invade his Kingdom; a while after King Sanctius was ſlain by Conſpirators at Zamora, and his Siſter Uratta being well affected to this Brother, ſent a Meſſenger, with Letters to invite him to the Kingdom, adviſing him by ſome craft, with all ſpeed to quit the Country of the Barbarians; Alphonſus bearing a grateful mind, would not reliquiſh his *Patron* in this manner, but coming to *Almenon*, acquainted him with the matter; *And now* ſaid he, *noble Prince, compleat your Royal Favours toward me, in ſending me to my Kingdom, that as hitherto I have had my life, ſo I may now alſo receive my Scepter by your gracioſity*; The King imbraced him, and wiſhed him all happineſs, *But* ſaid he, *you had loſt both Crown and life, if with an ungrateful mind you had fled without my knowledge; For I knew of the death of* Sanctius, *and I ſilently waited what courſe you would take, and had diſpoſed upon the way ſuch as ſhould have returned you back from your flight had it been attempted. But no more of this, all I ſhall require of you is, that during your life you ſhall be a true friend to me and to my elder Son* Hiſſemus. And ſo ſent him away with Money, and an honourable retinue; this *Alphonſus* did take the City, and Kingdom of *Toledo*, but it was after the death of *Almenon* and his Son. *Lipſius Mon.* p. 321.

XLIV. *Antaff* King of ſome part of *Ireland*, warring againſt King *Ethelſtan*, diſguiſed himſelf like an Harper, and came into *Ethelſtans* Tent, whence being gone, a Soldier that knew him diſcovered it to the K. who being offended for his not declaring it ſooner, he made this anſwer *I once ſerv'd* Antaff as a *Soldier*

and gave him the same Faith I now give you; if then I should betray him, what trust could your Grace repose in me, let him die, but not by my treachery, and let your care remove your Royal Tent from the place where it stands, lest at unawares he set upon you; which the King did, and the Bishop pitching in the same place, was that night with all his Retinue slain by *Antaff*, hoping to have surprized the King, and believing he had slain him, because he knew his Tent stood in that place. *Speeds Chronicle.* p. 381.

XLV. *Flectius* a Nobleman, was made Governour of the City, and Castle of *Conimbria* in *Portugal*, by King *Sanctius*, 1243. This *Sanctius* was too much swayed by his Wife *Mencia*, & some Court Favourites, by reason of which there was a Conspiracy of the Nobles against him, and they got leave of Pope Innocent to translate the Government of the Kingdom to Alphonsus the Brother of Sanctius; hereupon followed a War, the minds of most men were alienated from their natural Prince, but Flectius was still constant, indureing the Siege and Arms of Alphonsus and the whole Nation; nor could he any way be perswaded, till he heard that Sanctius was dead in banishment at Toletum; he then beg'd leave of Alphonsus, that he might go to Toletum, & satisfy himself. It was granted, and he there found that the King was indeed dead and buried; yet that he might as well be free in his own conscience as in the opinion of men he opened the Sepulcher, and with sighs, and tears, he delivers the Keys of Conimbria into the Kings hands with these words; 'As long, O King, as I did judge thee to be alive, 'I endured all extremities; I fed upon skins and 'Leather, and quenched my thirst with Urin; I 'repressed, or quieted the minds of the Citizens 'that were inclining to Sedition, and whatsoever 'could be expected from a faithful Man, and one 'sworn to thy interest, that I performed and persisted in; only one thing remains, that having de-

livered

'livered the Keys of the City to thine own hands, I 'may return freed of my Oath, and tell the Ci- 'tizens their King is dead; God ſend thee well in 'another, and a better Kingdom. This ſaid, he departed, acknowleding Alphonſus for his lawful Prince, and was ever after faithful to him. Lipſius. Monit. p. 324.

XLVI. Sanctius King of Caſtile, had taken Tariſſa from the Moors, but was doubtful of keeping it, by reaſon both of the Neighborhood of the Enemy, and the great coſt it would put him to. Alphonſus Guzman, a noble and rich Perſon, offered to take the care of it, and to be at part of the charge himſelf; and the King in the mean time might attend others affairs. A while after the Kings brother John revolted to the Moors, and ſuddenly ſate down before Tariſſa; the Beſieged feared him not, but relyed upon their own, and their Governours Valor, only one thing unhappily fell our, the only Son of Alphonſus was unfortunately taken by the Enemy, him they ſhewed before the walls, and threatned to put him to a cruel death unleſs they ſpeedily yielded the Town; the hearts of all me were moved, only Alphonſus cried with a loud voice, that had they a hundred of his Sons in their power he ſhould not depart from his Faith and Loyalty; and ſaith he, Since you are ſo thriſty for blood, there is a Sword for you; throwing his own Sword over the wall to them; away he went to Dinner, when upon the ſudden there was a confuſed noiſe and cry; he again repairs to the wall, and aſking the reaſon they told him, 'That his Son 'had been put to death with barbarous Cruelty; 'Was that it then, replied he; I thought the City 'had been taken by the Enemy. And ſo with his former unconcernedneſs, he returned to his Wife and Dinner; the Enemies aſtoniſhed at the greatneſs of his Spirit, departed without any further attempt upon the place. Lipſius.

XLVII. Licungzus the Conductor of the Rebel Thieves had ſeized the Empire of China, taken the Metropolis Peking, and impriſoned what great Officers he pleaſed; amongſt the reſt, was one Us, a venerable perſon, whoſe Son Uſangueius led the Army of China, againſt the Tartars; the Tyrant threatned the old man with a cruel death, if by his Fatherly power he did not reduce him with his whole Army to his power, promiſing great rewards if he ſhould prevail, ſo the poor old man writ thus to his Son; 'Know my Son, that the Emperor 'Zunchinus, and the whole Family of Taimingus 'are periſhed; the Heavens have caſt the Fortune 'of it upon Licungzus, we muſt obſerve the times, 'and by making a virtue of neceſſity, avoid his 'Tyranny, and experience his liberality; he pro-'miſeth to thee a Royal Dignity, if with the Ar-'my you ſubmit to his Dominion, and acknow-'ledge him as Emperor, my life depends upon thy 'Anſwer, conſider what thou oweſt to him that gave thee life. To which his Son Uſangueius returned this anſwer; He that is not faithful to his Sovereign, will never be ſo to me, and if you forget your duty and fidelity to your Emperor, no man will blame me, if I forget my duty and Obedience to ſuch a Father, I will rather die, then ſerve a Thief; And immediately he ſent an Ambaſſador to call in the aid of the Tartars (to ſubdue this Uſurper of the Empire. Hiſt. China. p. 277.

CHAP. III.

The Tranſcendent Effects of Chaſtity, Temperance, and Humility; diſcovered in divers notable Hiſtories.

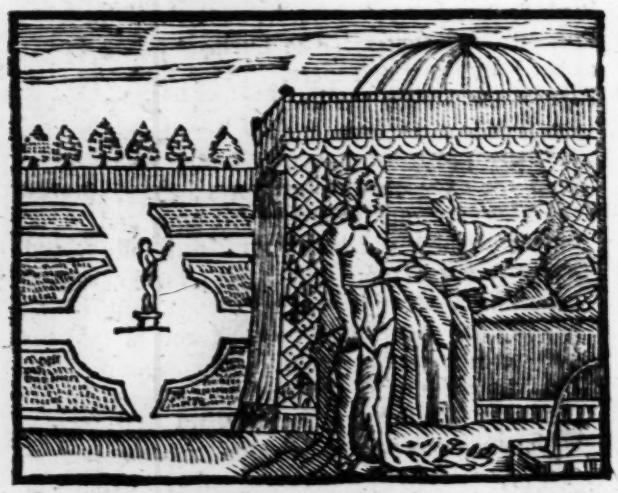
There is no vicee whatever that is eaſy to overcome; but that of the luſt of the fleſh ſeems to have a

a peculiar difficulty in the conqueſt of it, as being bornwith us&which oft accompanies us from the cradle to the Tomb byhow much the more ſtrnog then then the Enemy is the more noble is the Victory, and the conqueſt more glorious, which yet ſome in all Ages have attained, as may appear by the following inſtances.

I. Scipio had taken the City of New Carthage where amongſt the Spoils there were a number of Boys and Girls, the Children of the Nobility; amongſt the reſt, one Virgin was preſented Scipio, whoſe beauty had attracted the eyes of all men; it was ſuppoſed this would be no unacceptable preſent to the young General, but he as ſoon as he looked upon her, ſaid only thus, 'I would accept 'and enjoy this Virgin, were I a private perſon 'and not in ſuch a command as I am, for the Com-'mon wealth keeps my mind ſufficiently imployed, 'yet I receive her as a kind pledge to be reſtored 'and returned where reaſon and humanity ſhall perſwade; then he aſked the young Lady of her Countrey Birth & Parents; by whom he underſtood ſhe was a Princeſs, and contracted to Lucius a young Prince of her Nation; the General ſent for him and her Parents and ſetting the Lady by him ſpake thus to 'her Spouſe; As ſoon as this Virgin was by my 'Soldiers preſented unto me, I did willingly be-'hold the excellency of her form; and I praiſed 'the other accompliſhments of her body and mind 'for nature hath not brought us forth blind, and 'altogether ignorant of ſuch things; Love can reach 'even this breaſt of mine, but then it muſt be an 'honeſt one, and ſuch as the time and my Affairs 'will permit; tho'ſhe is mine by the right of war, 'I am not deſirous in the midſt of Arms to be concerned in ſuch matters, nor perhaps is it comely to detain from a valiant *Perſon* one already contracted to him; I have learnt thus much from her, and have ſent that I might ſee you, and

'that I (Heaven is my witneſs) a chaſt Man, might 'deliver this chaſt Virgin to you; ſhe hath lived 'with me with that caution and reſervedneſs as if 'with her own Parents; nor was it a gift worthy ei-'ther of my ſelf or thee, if either force, or pri-'vate fraud had been any diminution to her Virtue, 'receive her inviolate, and enjoy her, nor will we 'have any other recompence beſides thy ſelf, that 'is, to have a cordial reſpect to Scipio and the Ro-'mans; The young Prince was aſtoniſhed for joy, & the Parents fell at the feet of Scipio, laying down a conſiderable ſum of Gold as her ranſom; but he bid the young Prince take it as part of her Dowry from himſelf, above that which her Parents ſhould give. Thus did he overcome at once his Luſt and his Covetouſneſs, and by this Noble Act drew a great part of Spain to the Romans, they ſtriving with eagerneſs to be ſubject to a Perſon of ſo much Vertue. Valer. Maxim. p. 133.

II. St. Jerome gives a relation of a young man,



who when by all ſorts of threatnings, he was not to

be

be frighted into Idolatry, and the worſhip of the Heathen Gods, his Enemies reſolved upon another courſe; they brought him into a Garden flowing with all manner of ſenſual pleaſures and delights, there they laid him on a Bed of Down, inwrapped in a net of Silk amongſt the Lillies and Roſes, with the delicious murmur of the Rivulets, and the ſweet whiſtlings of the winds amongſt the leaves, and departed. There was then immediately ſent to him a young beautiful Strumper, who uſed all the tricks of her impure art, to draw him to her deſire; the Youth now fearing that he ſhould be conquered with folly who had triumphed over fury, reſolutely bit off a piece of his tounge and ſo by the ſmart of his wound extinguiſhed the rebellion of his fleſh. Burtons Melanch. p. 451.

III. Euphraſia a Virgin, being ſeized by a Soldier, and perceiving her ſelf reduced to that condition, that neither her ſtrongeſt reſiſtance, nor tears could any longer defend her chaſtity from an armed and bold raviſher, ſhe bids him forbear, and that ſhe would redeem at a valuable rate what ſhe could not obtain by all her intreaties; ſhe tells him that ſhe was skilled in Magick, and that ſhe knew of a certain Ointment, with which, if he once anointed his Body, he ſhould be proof either againſt Sword or Dart, and that ſhe would impart this ſecret to him, which to that day ſhe had kept private, upon condition, that he would ſolemnly ſwear not to offer any injury to her Virgin modeſty; the Soldier touched with the ambition of military glory, ſwore readily to do what ſhe deſired ſo ſhe left him a while. & having melted ſome wax, and other ingredients, ſhe anointed her neck and ſhoulders ſufficiently with it. then coming to the young man, ſhe ſaid, 'That you may underſtand that I have not dealt deceitfully 'with you, I will extort a belief from you at the 'hazard of my own Perſon; Come Soldier, and 'with the utmoſt force you are able, ſtrike with 'your Sword upon this neck of mine, that I have

'ſo well ſecured with this Medicament, and thou 'ſhalt ſoon be convinced how ſafe I have rendred 'my ſelf with this Artifice; He whoſe luſt was almoſt extinguiſhed by the fervent deſire he had to make Tryal, drew out his ſword, and with force enough, let drive at the place the Virgin had deſigned him; the ſword entered ſo far into her Throat that with one and the ſame blow he cut off his hopes of enjoying the Virgin, and her fears of loſing her Virginity. Strada Proluſ. Acad. p. 117.

IV. Sophronia Romana, when ſhe ſhould no longer put off the importunity of Prince Decius, who had before obtained the conſent of her Huſband, deſired ſomeſhort time of retirement before ſhe reſigned up her ſelf to him, and then with a Dagger ſhe had cloſely conveighed into her garments, ſtabbed her ſelf to death; of which Act hear what the Poet ſays.

The Chaſt Sophronia knows not how to eſcape,
Th' inevitalble danger of a Rape,
Cruel Sophronia draws her haſty Knife;
And would releive her Chaſtity with Life.
Doubtful Sophronia knows not what to do,
She cannot keep the one, and t'other too,
Sophronia's in a ſtrait; one Eye is fixt
O'th Seventh Commandment, t'other on the (Sixth.
To what extreams is poor Sophronia driven!
Is not Sophronia left at Six and Seven?

Again,

Sophronia chuſes rather to commit
Self-murder than by violence to ſubmit
Her ventur'd Honour to th' injurious Truſt
Of the Eye ſparkling Tyrants furious Luſt;
What means Sophronia? Dare her Conſcience (frame
To act a ſin, but to prevent a ſhame?

V. Lucia, a Virgin of exquiſite beauty was, ſought

ſought unto with vehement ſollicitations by a powerful Lord, who having authority in his hands, ſent Meſſengers to ſeize on this innocent Lamb; whilſt they were at the Gate, threatning to kill her, and ſet all on fire if ſhe was not delivered into their hands; the Virgin came forth, What is it, ſaid ſhe, you demand? I beſeech you tell me whether there be any thing in my power to purchaſe your Lord and Maſters Love? Yes, anſwered they in a flouting manner, your eyes have gained him, nor can he ever have any reſt till he enjoy them; Well go then, ſaid ſhe, only ſuffer me to go to my Chamber & I will give you ſatisfaction in this point. The poor Virgin ſeeing her ſelf between the Hammer and the Anvil, ſhe ſpake to her Eyes and ſaid 'How my eyes are you then guilty? I know 'the reſervedneſs and ſimplicity of your glances; nor 'have I in that kind any remorſe of Conſcience; 'but howſoever it be, you appear to me not innocent enough, ſince you have kindled fire in the heart of Man whoſe hatred I have always more eſteemed, that his love; quench then with your blood the flames you have raiſed? Whereupon with a hand piouſly cruel, ſhe digged out her Eyes, and ſent the torn Relicks imbrued in her blood to him that ſought her, adding, Behold what you love; he ſeized with horrour and aſtoniſhment, haſtned to hide himſelf in a Monaſtery, where he remained the reſt of his days. Cauſins Holy Court. p. 106.

VI. Acciolin a Tyrant of Padua in Italy, in 1253. ſurprized by Treaſon a little Neighbour City called Baſſian, in which Blanch Rubea was taken with her Sword in hand, her Huſband having been ſlain fighting valiantly; ſhe was diſarmed, and dragged by violence before the Tyrant, who extreamly taken with her Beauty, laboured both by promiſes and threatnings to corrupt her chaſt mind, but finding her not to be overcome this way,

way, he resolved to carry it by plain force; but Blanch made shift by some pretence or other to rid her self out of his hands; & recovering a Window, threw herself thence headlong to the ground, where she lay weltring in her blood; she was taken up half dead, carried to a bed, and carefully looked after; when some days were passed and she was perfectly recovered, she was again brought before Acciolin but continued in her chast resolution, to the Villain caused her to be bound, & held by certain Grooms the furtherers of his Debaucheries, and notwithstanding all her resistance he defiled the Body of this excellent Lady; a mortal grief seized upon her for this execrable outrage, yet having dissembled it some few days, she gained leave of her Friends to see the body of her Husband, being then all putrified; at her desire the Tombstone was lifted up, & Blanche discovering the body, suddenly fell down upon it, drawing after her the stay that held up the stone, by the fall whereof her head was so bruised, that death soon followed, and she was laid in the same Tomb with her beloved Husband. Camer. Medit. p. 224.

VII. Under this head may be likewise comprehended the Modesty of some Men, and Women, which is generally an argument of a Soul virtuously inclined, as we may collect from the following Examples; and we may also pity those whose Fate had been kinder if their faces had not been altogether so tender.

Maximilian Emperor of Ger. forbid expresly that his naked body should be seen after he was dead, he was the Modestest of all Mortals, none of his Servants ever saw him obey the necessities of nature, many & but few Physicians his Urine. Camer. Medit p. 160.

VIII. The Milesian Virgins were in time past taken with a strange distemper, of which the cause could not be found out, for all of them had a desire to die, and a furious longing to strangle themselves

ſelves; many finiſhed their days this way in private; neither the Tears, nor Prayers of their Parents, nor the Conſolation of their Friends prevailed any thing; but being more ſubtle & witty than thoſe who were ſet to watch them they daily thus died by their own hands; ſo it was thought this dreadful thing came to paſs by the expreſs will of Heaven, and was greater than could be provided againſt by humane induſtry; till by the advice of a wiſe Man, the Council publiſhed this Proclamation; That every Virgin which ſhould lay violent hands upon her ſelf, ſhould, dead as ſhe was, be carried ſtark naked along the Market-place; by which means they were not only reſtrained from killing themſelves but their deſire of dying was utterly extinguiſhed, a ſtrange thing, that thoſe who trembled not at death the moſt formidable of all things, ſhould yet (through innate Modeſty) not be able to endure a wrong and reproach to that modeſty, though dead. Cauſins Holy Court. p, 42.

IX. A young Gentlewoman of Japan in the Eaſt-Indies, being on her knees at the end of the Table, waiting on her Maſter in the Apartment of the Women and over-reaching her ſelf to take a Flaggon that ſtood a little too far from her, ſhe chanced to break wind backwards, which ſhe was ſo much aſhamed of, that putting her Garment over her head, ſhe would by no means ſhew her face but with an inraged violence, taking one of the Nipples of her Breaſt into her mouth, ſhe bit it off with ſuch fury, that ſhe died in the place. Mandelſloes Travels, p. 190.

X. In the ſame Country, 1539. a great Lord, having had an exact ſearch made for all the young handſom Damſels in his Providence to be diſpoſed into his Ladies Service, amongſt the reſt, there was one whom he ſo was taken with, that he made her his Concubine; ſhe was the Daughter of

poor

poor Soldiers Widow, who hoping to make ſome advantage to her ſelf by her Daughters Fortune, wrote her a large Letter wherein ſhe expreſſed her neceſſitous condition, and how ſhe was forced to ſue to her for releif; while the Daughter was reading this Letter, her Lord comes into the Room, and ſhe being aſhamed to diſcover her Mothers Poverty, endeavours to hide the Letter, from him, yet could ſhe not convey it away ſo, but that he perceived it; the diſorder he obſerved in her countenance, made him ſuſpect ſomething of deſign, ſo that he preſſed her to ſhew him the Letter, but the more importunate he was the more unwilling was ſhe to ſatisfy him; and perceiving there was no way to avoid it, ſhe thruſt it into her mouth ſo haſtily, thinking to ſwallow it down that it choaked her; this ſo incenſed the Lord, that he commanded her Throat to be cut, whereby he only diſcovered the Mothers Poverty, and the Daughters Innocency; he was ſo moved thereat that he could not forbear Tears, and to make ſome demonſtration of his affection to the deceaſed, he ſent for the Mother, who was maintained amongſt his other Ladies with all imaginable reſpect. Mandelſloes Travels, 190.

XI. Temperance and Sobriety is likewiſe a very commendable virtue, whether in meat or drink, or other things; and when one of the Spartans was asked, why his Countrymen did uſe to eat and drink ſo ſparingly, he anſwered, It is becauſe we had rather conſult for others than that others ſhould do ſo for us, Sharply implying, that Luxurious, & Intemperate men were utterly unfit for Council, and that Temperance and Sobriety uſually produce wholſom advice; indeed as all other Virtues are obſcured by the want of this, ſo the body and mind are wonderfully improved by it.

XII.

XII. Auguſtus Ceſar, the Maſter of the World, was a Perſon of a very ſparing Diet, and as abſtemious in his drinking, he would feed of courſe Bread, and ſmall Fiſhes, Cheeſe made of Cows Milk, green Eggs, and the like; he drank but a ſmall quantity at once, and but thrice at one Supper, his Supper conſiſted generally of three, and when he deſired to exceed, but of ſix Diſhes; he delighted moſt in Rhetian Wine, yet ſeldom drank in the day time, but inſtead of drink, he took a ſop of Bread in cold water, or a ſlice of Cucumber, or a young Lettice head, or elſe ſome new gathered ſharp and tart Apples, that had a kind of Winiſh Liquor in them; thus lived this great Perſon after a faſhion that ſome Coblers and Botchers would be loth to be obliged unto. Sueton. Hiſt. p. 102.

XIII. Rodulphus Emperor of Germany, did not differ from a private Perſon in his habit, and being at Mentz, he walked out one morning alone, the Air was cold and piercing, and having obſerved a fire in a Bakers ſhop, he boldly went in and began to warm himſelf; but the Woman of the Houſe judging of him only by his Apparel, after ſhe had treated him with a more than ſufficiency of ill language, began ſo to threaten him with ſcalding water that he was conſtrained to depart nor was he thus meanly accoutred upon ordinary days, but even in that great ſolemnity, when Ottacarus the King of Bohemia being overcome, was received by him to pay him homage upon his knees; the King of Bohemia came with a gallant and ſplendid retinue, his Attendants, and their Horſes ſhone with Jewels, Gold and Silk, and when the Emperor was adviſed by his Nobles to appear in his Imperial Robes, 'No, ſaid he, the 'King of Bohemia hath often laughed at my 'Grey Coat, and now my Grey-Coat ſhall laugh 'at him. Lipſius Monit. p. 357.

XIV.

XIV. Alexander the Great, in his Habit and Apparel, differed very little from a private perſon, and when one day after much labour and ſweat, he was about to bath himſelf in the River Cydnus, he undreſſed himſelf in the ſight of his Army, eſteeming it a peice of Gallantry to ſhew that he was content with ſuch apparel as was cheap, and eaſily procurable; as he was marching through ſome Deſerts in Perſia, himſelf and his Army were in great ſtreights for want of water, and one of his Soldiers having two of his Sons ready to die for Thrift, ſearched about and at laſt found a little water, with which he filled a leather Bottle, and ſo was running with it to his Sons; but by the way meeting Alexander, he filled out the water in a diſh, and offered it to him, Alexander asked him whither he was carrying it? 'The man told him, To his Sons who were 'ready to die with Thirſt; but, ſaid he, Pray 'Sir do you drink it, for if my Sons die I can 'get more, but if you die we ſhall not have ſuch another King; Alexander hearing this gave him the water again, and bid him carry it to his Sons; at another time being in the like ſtreights in the Deſerts of Arabia, ſome of Soldiers by chance found ſome muddy water, wherewith one of them filling his Helmet ran with it to Alexander; who took it and thanked him for his diligence, but poured the water upon the ground, though he was exceeding thirſty, ſaying, If I alone ſhould drink, it would make my Souldiers languiſh; they ſeeing his Temperance, encouraged themſelves by his Example, and marched forward. Quintus Curtius.

XV. Mr. Hollingſheld writes, that he keew an old Man, who told of the former times in England, and affirmed, that if the Maſter of the Houſe had a Mattriſs, a Flock-bed, and a ſack of Chaff to reſt his head on, he thought himſelf as well

well lodged as the Lord of the Town. For ordinarily they lay upon ſtraw Pallets cövered with Canvaſs, and a round log of Wood under their heads inſtead of a Bolſter, ſaying that ſoft Pillows were fit only for Women in Child-bed; & in a good Farmers Houſe, it was rare to find four pieces of Pewter; and it was counted a great matter that a Farmer ſhould ſhew five ſhillings, or a Noble together in Silver. Clarks Mirrour. p. 1.

XVI. Let us next remark the Affability, and Humility of ſeveral Perſons, and certainly the greateſt Examples of Courteſie and Humility have been found amongſt them that have been truly Great, and of the beſt merit, according to the advice of the Comedian.

When Fortune doth us moſt careſs,
And higher ſtill advance;
Then ſhould we moſt our ſelves ſuppreſs,
As ſubject unto chance.

XVII. Upon the death of Pope Paul the Third, the Cardinals being divided about the Election, the Imperial party which was the greateſt, gave their Vote for Cardinal Pool an Engliſhman, which being told him he wiſhed them to chuſe one that might be moſt for the Glory of God, & the good of the Church; upon this ſtop, ſome that were no Friends to Pool, & perhaps expected the place themſelves if he were put off, laid many things to his charge, and amongſt others, that he was not without ſuſpition of Lutheraniſme, nor without blemiſh of Incontinence; but he cleared himſelf ſo handſomly, that he was now more importuned to take the place than before ſo one night the Cardinals came to him being in bed, and told him they came to adore him, which is a circumſtance of the new Popes Honour, but

but he being awakened out of his ſleep, and acquainted with it, made anſwer, 'That this was 'not a work of darkneſs, and therefore required 'them to forbear till next day, and then to do 'as God ſhould put into their minds. The Italian Cardinals attributing his Humility to a kind of ſtupidity and ſloth looked no more after him, but the next day choſe Cardinal Montanus Pope, who was named Julius the Third. I have read of many that would have been Pope, but could not, I write this man one that could have been Pope, but would not. Loyd's State Worthies.

XVIII. Among other Virtues of the Lord Cromwell aforementioned, his Humility was admirable, of which, the following Relation is one inſtance. On a time as he was riding in his Coach with Arch-Biſhop Cranmer through Cheapſide, he eſpied a poor Woman of Hounſloe, to whom he was indebted for certain old Reckonings to the value of forty ſhillings, he cauſed her to be called and queſtioning with her what her name was, and where ſhe lived, and asking whether he was not indebted to her ſhe ſaid, yes, but that ſhe never durſt call upon him for it, though now ſhe ſtood in great need of it; He thereupon ſent her to his Houſe, & when he came from Court, did not only diſcharge his debt, but gave her a yearly Penſion of four pounds & a Livery every year after, ſo long as ſhe lived. Clarks Lives. p. 21.

XIX. In the Reign of Theodoſius the Emperor there happned a great tumult in Theſſalonica, a rich and populous City of Macedonia, againſt the Magiſtrates and Governour, and their Fury grew ſo great that they ſlew them, which when Theodoſius underſtood he was ſo incenſed againſt them that he cauſed his Soldiers to put ten thouſand of the common people to death, making no difference between the guilty and innocent; St. Ambroſe hearing of it, when the Emperor came

came to the Church as his manner was, He ſet himſelf at the Church door, and that his Repentanc might be as publick as his Offence, he told the Emperor, That he ſhould not enter there; making a learned Oration to him, wherein he opened his fault, and then Excommunicated him; all which the Emperor heard with great patience, and returning to his Palace, he continued there eight months before he was Abſolved, at the end whereof he ſaid to one about him, 'Truly I will 'go and ſee what Pennance my Paſtor will lay 'upon me for mine offence; and ſo he went to the Church door, where St. Ambroſe was, and intreated him to abſolve him; 'But what Re-'pentance have you ſhew'd, ſaid the Biſhop, for ſo 'hainous an Offence? And with what Salve have 'you healed ſo mortal a wound? You, ſaid the 'Emperor, are to inſtruct and ſhew me what I 'am to do, and you ſhall ſee I will accompliſh 'what you ſhall preſcribe: The Biſhop ſeeing the Emperors Mildneſs and Humility, and judging it ſufficient pennance, that he had been ſo long Excommunicated, courteouſly replied, 'Your pen-'nance Theodoſius ſhall be this; that ſeeing in 'your haſty fury you committed ſuch an horrid 'murther, you ſhall preſently eſtabliſh a Law, that 'no man whom you ſhall adjudge to die, ſhall 'be executed within thirty days after you have 'pronounced the Sentence? at the end of which 'time you ſhall either ratify, or diſanul your 'Sentence, as you ſhall ſee cauſe. The Emperor immediately cauſed this Law to be proclaimed, which he ever after obſerved, and whereof much good enſued; and ſo beeing abſolved, he came into the Church, prayed, and received the Sacrament, and ever after loved St. Ambroſe very dearly, and uſed his Councel in many matters, and for his Companies ſake, he continued in Millian the remainder of his life. Clarks Lives. p. 20.

XX.

XX. After what manner Humility and Compaſſion doth ſometimes meet with unexpected rewards, methinks is prettily repreſented by Urſinus Velius in the following Verſes.

A Fiſher angling in a Brook,
With a ſtrong line, and baited Hook!
When he for his wiſh'd Prey did pull,
It happen'd he bronght up a Skull,
Of one before drown'd; which impreſt
A Pious motion in his Breaſt,
Thinks he, ſince I ſuch leiſure have,
Upon it I'le beſtow a Grave,
For what did unto it befal,
May chance to any of us all.
He takes it, wraps it in his Coat,
And bears it to a place remote
To bury it, and then digs deep,
Becauſe the Earth it ſafe ſhould keep.
And lo! in digging he eſpies,
Where a great heap of Treaſure lies,
For Heaven does never prove ingrate,
To ſuch as are Commiſerate.

XXI. Alphonſus King of Arragon, as he paſſed through Campania, lighted upon a Muleteer, whoſe Mule overladen with Corn ſtuck in the Mire, nor was he able with all his ſtrength to deliver her thence, the Muleteer beſeeched all that paſſed by to help him but in vain; at laſt the King himſelf diſmounts from his Horſe, and was ſo good an help to the poor man that he freed his Beaſt; when he knew it was the King falling on his knees, he begged his pardon, the King with courteous words diſmiſt him; this may ſeem a thing of ſmall moment, yet hereby ſeveral People of Campania became reconciled to the King. This ſame Prince being informed by his Vice-Roy at Naples, that in his abſence one of thoſe

thoſe two mighty Ships which he had built, and which ſeemed like Mountains, by the negligence of the Seamen had taken fire, and was burnt down; he told the Meſſenger, 'That he well 'knew that Ship, though great and magnificent 'would yet after ſome years be corrupted, or pe-'riſh by ſome accident or other, and that there-'fore the Vice-Roy if he were wiſe would 'bear that misfortune with an equal mind, as 'he himſelf did. By this may be diſcovered the Humility, and patience of this great Perſonage which are both excellent Accompliſhments, eſpecially when improved ſo far, as to repreſs our Paſſions againſt injurious Provocations, and under great loſſes, and injuries received, in bearing patiently reproofs from inferiors, and in ſupporting men in the midſt of the moſt exquiſite torments and hardſhips, of all which we have divers inſtances in Hiſtory, and ſhall relate ſome of each particular.

XXII. Philip, King of Macedon, had one Nicanor, that went about railing againſt him; his Courtiers, perſwaded him to puniſh him ſeverely for it, to whom Phillip anſwered, 'Nicanor is 'none of the worſt of my Subjects, I muſt rather 'therefore obſerve and ſee whether I have not 'committed any evil whereby I have given him 'cauſe to ſpeak ſo evil of me. And making inquiry, he found there was a certain poor man who had deſerved well of him, to whom he had never given a reward, ſo he made him large ſatisfaction, and the poor man did every where extol his goodneſs and bounty; then ſaid Phillip to his 'Attendants, You ſee my Friends, it is in our 'own power either to be ſpoken well or ill of. The Peleponeſians, who had received many and great favours from King Philip yet hated him, ſpoke evil of him, and when he came to the Olympick Games hiſſed at him; his Friends ſtir-

red

red him up to revenge, but he mildly answered them, saying, 'If they do thus when I do 'them good, what would they do if I should do 'them hurt. At another time the Athenians sending Ambassadors to request some favours of him, he entertained them courteously, and granted their requests, asking if there were any thing else wherein he might gratify the Athenians, to which one of them answered, 'Yes truly, if thou 'wilt hang thy self. This exceedingly inraged Philips Courtiers; but he without being moved, sent them away courteously, only bidding them tell the Athenians, 'That they who spake 'such things were far weaker than those who 'could hear, and bear them patiently. He used to say, 'That they he was beholding to the Athe-'nian Orators, who by their reproaches made 'him better, whilst he was forced by his Acti-'ons to confute their slanders, and make them Liars. As King Philip besieged the City of Methon, and was walking about to veiw the Walls, one shot an Arrow at him whereby he put out his right Eye, which yet he took so patiently, that when the Citizens a few days after sent out to treat with him about the surrender, he gave them honourable terms, and after they had put the City into his hands, took no revenge on them for the loss of his Eye. In one Battle having taken a considerable number of Prisoners, he was himself in Person to see them sold; as he sate in his Chair, his Cloths were turned up, tucked up higher than was decent or seemly, when one of the Prisoners, who was upon sale, cryed out unto him; 'Good my Lord, I beseech you par-'don me, and suffer me not to be sold amongst 'the rest, for I am a Friend of yours, and so I 'was to your Father before you; I pray thee, 'good Fellow said Philip, whence grew this 'great Friendship betwixt us, and how comes it about?

about? Sir, said the Prisoner, I would gladly 'give you an Account of that privately in your Ear; Then Philip commanded he should be brought unto him, who thus whispered in his Ear, 'Sir, I pray you let down your Mantle a little 'lower before, for sitting thus in the posture as 'you do, you discover that which is not meet 'to be seen; hereupon Phillip spake aloud to his Officers, Let this man, said he, be set at liber-'ty, for in truth he is one of our good Friends, 'and wisheth us well, though I either knew it 'not before, or at least had forgott n it. A poor old woman one time desired him to take notice of her cause, and when she had often interrupted him with her clamours the King at last told her he was not at leisure to hear her, No, said she, then be not at leisure to be King Philip tarsome time considered of the Speech, & then he heard both her and others that came with complaints to him. Plutarchs Morals.

XXII. Casimer King of Poland, intending to divert himself, called a Knight, one of his Domestick Servants to him, inviting him to play with him at Dice; they did so, and Fortune was favourable one while to one, and then to the other, so that it being grown far in the night, it was agreed to set the whole sum in controversy upon one single cast of the Dice: Casimer proved the more fortunate, and drew all the money to him; the Knight displeased, and incensed at his bad fortune, in the heat of his impatience falls upon the King, and with his fist strikes him over the mouth. It is a capital Crime for the Servant to strike his Lord, and much more his Prince; all present were inraged at this unsufferable action, yet he escaped by the benefit of the night, though not so but that he was seized in the morning, brought back, and set in the presence of Casimer to receive his Sentence; he having

well weighed the matter, brake into this wise Speech, ' My Friends, this man is less guilty than ' my self, nay, whatever is ill done, is on my ' part; Heat, and sudden Passion, which some- ' times overways even wise men, did transport ' him, and moved both his mind and hand to ' do as he did. But why did I give the cause? ' Why unmindful of my place and dignity, did ' I play with him as my equal; And therefore, ' says he to the Knight, take not only my *Pardon*, ' but my Thanks too, for by a profitable cor- ' rection thou hast taught me, that hereafter I ' should do nothing which is unworthy of a Prince, ' but retain my self in the just limits of decency ' and gravity; Having said this, he freely dis- missed him. Lipsius Monit.

XXIV. Such has been the invincible patience of some men, that the strength of their minds hath prevailed over the weakness of their flesh, indu- ring as much as if it had been Brass, or some- thing more insensible. Of such a temper Janus Auceps, a wicked *Person* seem'd to be, who dwelt in a lone house by the highway side with- out the East-gate of Copenhagen in Denmark; this man in the night had murdered divers *Per*- sons, and knocked them on the head with an Ax, at last he was discovered, taken and condemned to a terrible death; he was drawn upon a sledge through the City, he had peices of flesh plucked off from his Body with burning *Pincers*; his Legs and Arms were broken, his Tongue was pulled out of his Mouth, thongs of his skin were cut out of his back, his breast was opened by the speedy hand of the *Executioner*, his heart was pulled out and thrown at his face; all this the stout- hearted man bore with an invincible courage; and when his heart lay panting by his side, in the midst of such torments as he yet underwent, he moved his head, and looked upon the Bystanders with

with a frowning aſpect, and ſeemed with curioſity to contemplate his own heart, till ſuch time as his Head was cut off. Bartholin. Anat.

XXV. William Collingborn Eſq; being condemned for making this Rime on King Richard the Third.

The Cat the Rat, and Lovel the Dog,
Rule all England under a Hog;

Alluding to Catesby, Ratcliff, and Lovel, the three great Favourites of Richard, in whoſe arms there was pictured a Hog; the poor Gentleman was put to a moſt cruel death, for being hanged, and cut down alive, his bowels ript up, and caſt into the fire, when the Executioner put his hand into the bulk of his body to pull out his heart, he ſaid, Lord Jeſus! yet more trouble, and ſo died to the great ſorrow of much people. Fabians Chron. p. 519.

XXV. When we were come within ſight of Buda in Hungary (ſaith Busbequius) there came by the command of the Turkiſh Baſſa ſome of his Family to meet us, with divers great Officers; but in the firſt place a Troop of young men on Horſeback made us turn our Eyes to them, becauſe of the Novelty of their Equipage, which was thus; upon their bare heads, moſt of which were ſhaven, they had cut a long line in the skin, in which wound they had ſtuck Feathers of all kinds, and they were dewed with drops of blood, yet diſſembling the pain, they rid with as much mirth and chearfulneſs, as if they had been void of all ſenſe; juſt before me, there walked ſome on foot; one of theſe went with his naked arms on his ſide, in each of which he carried a Knife, which he had thruſt through his Arms, juſt above the Elbow; another walked naked from his Navel upward with the skin of both his Loins ſo cut above and

below, that he carried a Club which ſtuck there-in as if it had hung at his girdle; another had faſtned a horſeſhoe with divers nails upon the the Crown of his Head. but that was done a long while, the nails being ſo grown in the fleſh, that the Shoe was made faſt; in this pomp we entred Buda, and were brought into the Baſſa's Pallace, in the Court of which ſtood theſe generous contemners of Pain; as I chanced to caſt my Eye that way, 'What think you of theſe men, 'ſaid the Baſſa; Well enough, ſaid I, but that 'they uſe their fleſh in ſuch a manner as I would 'not uſe my Cloths being deſirous to keep them 'whole; The Baſſa ſmiled at this anſwer, and diſmiſſed us. Busbequius Epiſt. p. 226.

XXVI. There is a notable example of tolerance, which happened in our times in a certain Burgundian, who was the Murderer of the Prince of Orange; this man, though he was ſcourged with rods of Iron; tho his fleſh was torn off with red hot burning *Pincers*, yet he gave not ſo much as a ſingle ſigh or groan, nay, further, when part of a broken Scaffold fell upon the head of one that ſtood by a *Spectatour*, this burned Villain in the midſt of all his Torments laughed at the Accident; although not long before, the ſame man had wept when he ſaw the curls of his hair cut off. Wanly Hiſt. Man p. 206.

XXVII. Eminent was the example of Hieronimus Olgiatus a Citizen of Millain, who was one of thoſe four that did aſſaſſinate Galeacius Sforza, Duke of Millain; being taken he was thurſt into Priſon, and put to bitter Tortures; now although he was not above two and twenty years of Age, and of ſuch a delicacy and ſofeneſs in his habit of body, that was more like to that of a Virgin than a man; though he was never accuſtomed to the bearing of Arms, by which it is uſual for men to acquire vigor and ſtrength; yet being faſtened

faſtned to that Rope upon which he was tormented, he ſeemed as if he ſate upon a Tribunal, and free from any expreſſion of grief, with a clear voice, and an undaunted mind, he commended the exploit of himſelf and his Companions; nor did ever ſhew the leaſt ſign of Repentance; in the times of the intermiſſions of his Torments, both in Proſe and Verſe, he celebrated the Praiſes of his Confederates; bein at laſt brought to the place of Execution, beholding Carolus & Francion two of his Aſſociates to ſtand as if they were almoſt dead for fear, he exhorted them to be couragious, and requeſted the Executioners that they would begin with him, that his Fellow-ſufferers might learn patience by his Example; ſo being laid naked, and at full length upon the Hurdle, and his Feet and Arms faſt bound down to it, when others that ſtood by were terrified with the ſhew and horrour of that death that was prepared for him, he with ſpecious words, and aſſured voice, extolled the gallantry of their Action, and apeared unconcerned with that cruel kind of death he was ſpeedily to undergo; yea, when by the Executioners Knife he was cut from the ſhoulder to the middle of the breaſt, he neither changed his Countenance, nor his voice but with a Prayer to God he ended his life. Fulgo. Ex. p. 365.

CHAP. IV.

The Tremendous Conſequences of Hatred, Revenge, and Ingratitude; Diſplayed in many Memorable Hiſtories,

HItherto we have diſcovered only the light ſide of the Cloud by ſhewing the extraordinary

dinary Effects of Love, Friendship, Magranimity, Courage, Fidelity, Chastity, Temperance and Humility Let us now consider the dreadful consequences of the contrary Vices, that is, Hatred, Revenge, and Ingratitude. *I* shall observe the same method as in the former, and insist first, on the extream Hatred of some Persons toward others; for as amongst the kinds of living Creatures, there are certain Enmities and Dissensions, whereof there is no apparent reason to be given; as of that betwixt the Spider and the Serpent, the Ant and Weasel, and the like; so amongst Men, implacable Hatreds are conceived many times upon undiscernable, but most times upon unjustifiable grounds.

1. Timon the Athenian, had the Sirname of Manhater, he was once very rich, but through his liberality and over great bounty, he was reduced to extream poverty; in which condition he had large experience of the malice and ingratitude of such as he had formerly been helpful to; so he fell into a Vehement hatred of all mankind, he was glad of their misfortunes, and promoted the ruine of all men as far as he might with his own safety; when the People in honur of Alcibiades attended on him home, as they used when he had obtained a Cause, Timon would not, as he wont to others, turn aside out of the way, but would meet him on purpose, and use to say to him, 'Go on my Son and prosper for thou shalt 'one day plague all these People with some signal Calamity, which accordingly happened some years after; he built him an house in the fields, that he might shun the converse of men; he admitted to him only one Apemantus, a Person much of his own humour, and he saying to him, 'Is not this a fine Supper? It would, said he, be 'much better if thou wert absent; This Timon gave order his Sepulcher should be placed behind

hind a Dunghill, and this to be his Epitaph.

Hic ſum poſt vitam miſeramq; inopemque ſepultus
Nomen non quæras Dii te Lector male perdant.

Here now I lie after my wretched fall,
Ask not my Name, the Gods confound you all.

II. Hyppolitus was alſo of the ſame Complexion, as he expreſſes himſelf in Euripides, and Seneca to this purpoſe.

——— I hate, flie, curſe, deteſt them all,
Call't Reaſon, Nature, Madneſs, as you pleaſe,
In a true hatred of them there's ſome eaſe.
Firſt ſhall the water kindly dwell with fire,
Dread Gulphs ſhall be the Mariners deſire,
Out of the Weſt ſhall be the break of day;
And cruel Wolves with tender Lamb-kins play,
Before a Woman gain my conquer'd mind,
To quit this hatred, and to grow more kind.

III. Gualter Earl of Brenne, married the eldeſt Daughter of Tancred King of Sicily, and as Heir of the Kingdom, went out with four hundred Horſe to take poſſeſſion thereof; by the help of theſe, and a marvellous felicity, he had recovered a great part of it; but at laſt he was overcome, and taken Priſoner by Theobaldus Germanus at the City Sarna; upon the third day after, the Conquerour offered him his liberty, and reſtoration to his Kingdom upon condition he would confirm to Theobaldus what he was poſſeſſed of therein, but he, in an unconceivable hatred to him that had made him his Priſoner, replied, That he ſhould ever ſcorn to receive theſe, or greater offers from ſo baſe a hand as his; Theobaldus had reaſon to reſent this affront, and

therefore told him, He would make him repent his ſo great inſolence; at which Gualter inflamed with a great fury, tore his Cloaths and broke the ſwathings and ligatures of his wounds, crying out, That he would live no longer, ſince he was fallen into the hands of ſuch a man that treated him with Threats; upon which he tore open his wounds, and thruſt his own hands into his Bowels; and after that reſolvedly refuſing all food, and ways of cure, he forcibly drove out his furious Soul from his Body, and left only one Daughter behind him, who might have been happier had ſhe not had a Beaſt to her Father. Fulgoſus. p. 1182.

IV. The paſſion of Hatred, Malice, Anger, Wrath and Envy, is a very dangerous diſeaſe wherever it prevails, and like the miſchievous evil Spirit in the Goſpel, it caſts us into all kind of dangers, and frequently hurries us into the Chambers of Death it ſelf.

V. Charles the ſixth King of France, being high-diſpleaſed with the Duke of Brittain, upon ſome ſuſpicions of him, was ſo bent upon Revenge, that his Paſſion ſuffered him not to eat or ſleep; he would not hear the Dukes Ambaſſadors that came to declare his Innocency; but in the midſt of Summer he ſet forth out of the City with his Forces, about high noon in a hot ſultry day with a light Hat on his Head, contrary to the advice of his Commanders and Phyſicians; he leaped upon his Horſe, and bid them follow him that loved him; he had ſcarce gone a mile from the City when his mind was diſtracted, and he in a fury drew his Sword, ſlew ſome and wounded others that attended him, till being weary, and ſpent with thus laying about him, he fell from his Horſe; he was taken up, and carried back in the Arms of Men into the City for dead; where after many days, when at firſt he neither knew himſelf,

himſelf, nor any about him, he began by degrees to recover, but his mind was not ſo well reſtored, but that he had ſome ſymptoms of a Relapſe; and at ſeveral intervals diſcovered his diſtemper, ſo that the Government of the Kingdom was committed to his Uncles. Zuinglius.

VI. Amurath the ſecond Emperor of the Turks, having long beſieged the City of Croia in Hungary, in vain, and unable either by force or flattery to bring the valiant Scanderbeg to terms and being angry that his Preſents and Propoſitions were refuſed, he reſolved to make a terrible aſſault from all Quarters; but this by the courage of the Chriſtian Soldiers, proving a greater loſs to him than any before, not being able to behold the endleſs ſlaughter of his men, he gave over the aſſault, and returned into his Camp half frantick, or diſtracted; He ſat down in His Tent all that day, full of melancholy paſſions, ſometimes violently plucking his hoary beard, and white locks, complaining of his hard and diſaſtrous fortune, that he had lived ſo long to ſee thoſe days of diſgrace, wherein all his former glory and triumphant Victories were obſcured by this one baſe Town; his Baſſa's by long diſcourſes ſought to comfort him, but dark and heavy conceits had ſo overwhelmed the melancholy old Tyrant, that nothing could content his inraged mind, or revive his dying Spirits; ſo that the little remainder of natural heat, which was left in his aged body, was now oppreſt, and he became ſick for pure grief; and feeling his ſickneſs dayly to increaſe, lying upon a Pallet in his Pavalion, he ſadly complained to his Baſſa's That the Deſtinies had blemiſhed all the former courſe of his life with ſuch an obſcure death, that he who had ſo often reſiſted the fury of the Hungarians, and almoſt brought to nought the pride of the Græcians, together with their name, ſhould now be inforced to give up the Ghoſt under the walls of an obſcure Caſtle, and that in

' the sight of his contemptible Enemy; shortly after he became speechless, and striving with the pangs of death half a day, he then expired, in 1450. Turk. Hist. p. 330.

VII. Let us next consider that unnatural Hatred which has been found among the neareſt Relations, and first, of the hatred of Husbands to their Wives; for there are some brutish and evil natured men who by pretences of Generosity, Love and Virtue inveagle the hearts of poor innocent Virgins, till they are become the Masters of their Fortunes and Honour, which done death it self is more desireable than that bitterness and indignity they are wont to treat them with.

VIII. Amalasuntha had married Theodabitus, and thereby made him her Husband, and King of the Goths at the same time, but upon condition, That he should take an Oath that he would rest contented with the Title of a King, and leave all matters of Government to her sole disposc; no sooner was he accepted King but he forgot his Wife and Benefractress, he recalled her Enemies from Banishment, and put many of her Friends and Relations to death; he banished her into an Island, and set a strong guard upon her; at last he thought himself not sufficiently safe so long as Amalasuntha was alive, and dispatched several of his wicked Instruments to the place of her Exile, with order to put her to death, who finding her in a Bath, strangled her there. Zuinglius Theat.

IX. Arsinoe the Widow of Lysimachus, was afterward Married to her own Brother Ptolomy (according to the custom of that Country) she received him into her City Cassandra; but he seizing upon the Castle slew her 2 Sons which she had by Lysimachus, one sixteen years old and the other but three, and in his Mothers Arms; at which she rending her cloths, and tearing her hair, was by his Commad haled out of the Gates of the City, with

with two ſervants only to attend her and ſent into banishment to the Iſle of Samothracia; but ſhortly after this barbarous Wretch was overthrow in a Battel againſt the Gauls, and himſelf being taken, was by them torn in pieces. A. B. Uſhers Annals.

X. Some Wives have likewiſe been unnatural in their hatred to their Husbands, and have not only tormented the Lives; but haſtned the deates of their too indulgent Husbands. We read that Alborinus, King of the Lumbards, having ſlain the King of the Gepide made a drinking Cup of his Skull; Roſamond the Daughter of that King he had taken to Wife and being one day merry at Verona, he forced her to drink out of that deteſted Cup; which ſhe ſo ſtomached, that ſhe promiſed Helmichild a Courtier, if he would aid her in killing the King ſhe would give him both her ſelf and the Kingdom of Lumbady. This he conſented to and performed; after which they were both ſo hated that they were conſtrained to fly to Ravenna, unto the protection of Longinus, who perſuaded her to diſpatch Helmichild out of the way, and to take him for her Husband, to which ſhe willingly agreed. Helmichild coming out of the Bath called for drink, and ſhe gave him a ſtrong poyſon; when he had drunk half of it, and found by the ſtrong operation how the matter went, he compelled her to drink the reſt, and ſo both died together. Heylins Coſmog. p. 64.

XI. Joan Grand-child to Robert King of Naples ſucceeded her Grand-father in the Kingdoms of Naples and Sicily, 1343. A woman beautiful and of rare indowments. She was firſt Married to her Couſin Andrew a Prince of Royal Extraction, and of a ſweet and loving diſpoſition; but he being not able to ſatisfy her wantonneſs, ſhe kept company with leud Perſons; at laſt ſhe grew weary of him, complaining of his inſufficiency, and cauſed him to be ſtrangled upon a beam in the night-time in the Ci-

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ty of Averſa, and then threw his body into a Garden, where it lay ſome days unburied; It is ſaid that this Andrew on a day coming into the Queens Chamber and finding her twiſting a thick ſtring of Silk and Silver, demanded for what purpoſe ſhe made it; ſhe anſwered, To hang you in; which he then little believed, the rather becauſe thoſe who intend ſuch miſchief uſe not to ſpeak of it beforehand, but it ſeems ſhe was as good as her word. Fullers Holy State. p. 348.

XII. Alexander the great determined to invade the Dacæ, where he knew Spitamenes had revolted and had drawn divers others into his Rebellion, and overthrown ſome of Alexanders Captains, The Wife of Spitamenes upon whom he extreamly doted, when by her Feminine Flatteries ſhe was not able to perſwade her Husband to make trial of the Victors Clemency, and endeavour to appeaſe Alexander whom he could not eſcape, ſhe ſet upon him intoxicated with wine & ſleep, & with a ſword concealed under her Garments cut off his head, deliver-

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ing it to a Servant who was acceſſary thereunto, and with him only in her Company with her Garments beſprinkled with blood, ſhe went to Alexanders Camp, and ſent word that there was one to inform him of that he was concerned to know; when ſhe was admitted ſhe ſhewed the head of Spitamenes wrapt in a Garment; the King though it was a conſiderable peice of Service that a Traytor was diſpatched, yet had a horor of the fact that ſhe ſhould inſnare his life who was her Husband and Parent of the Children they had betwixt them, ſo that the wickedneſs of the Fact overweighed any pretended merit from himſelf, ſo he ſent her word. That ſhe muſt forth-'with depart his Camp, leſt ſhe ſhould infect the 'Greeks with the Barbarity of her Example. Wanly Hiſt. Man. p. 374.

XIII. The noble Pitracus famous for his Valour, Wiſdom and Juſtice feaſted upon a time certain of his Friends, his Wife coming in at the midſt of Dinner being angry at ſomething elſe, overthrew the Table, and tumbled all the Proviſion under foot; now when his Gueſts were wonderfully diſmayed, Pitracus undiſturbed at the matter, turned to them and ſaid; 'There is not one of us all but he hath 'his Croſs, and one thing or other wherewith to ex-'erciſe his patience, and for my own part this is 'the only thing that checketh my felicity, for were 'it not for this Shrew my Wife, I were the happi-'eſt man in the world; So that of me theſe verſes may be verified;

This Man, who while he walks the Street,
Or publick place is happy thought,
No ſooner ſets in Houſe his Feet,
But wo is him, and not for nought,
His Wife him rules, and that's a ſpight,
She ſcolds, ſhe fights from noon to night.

Hear

Hear likewiſe what Mr. Francis Quarles ſays of this matter, deſcribing a loving Husband & Wife.

They were ſo one, that none could juſtly ſay,
Which of them rul'd, or whether did obey;
He rul'd, becauſe ſhe would obey; yet ſhe,
In ſo obeying, rul'd as well as he.
What lik't him beſt it need no other cauſe
To like her too, but only his Applauſe.

But on the contrary.

Ill thrives that hapleſs Family that ſhews
A Cock that's ſilent, and a Hen that Crows;
I know not which live more unnatural Lives
Obeying Husbands, or commanding Wives

XIV. We are next to conſider the rigorous ſeverity of ſome Parents to their Children, and what unnatural hatred others have ſhewed toward them; for tho' every thing by a natural inſtinct preſerves it ſelf in its own being, and the Monſters of the Sea draw out the Breaſt, and give ſuck to their young Ones; yet the Extraordinary ſeverities of ſome Parents to their Children, may aſſure us that there are greater Monſters upon the Land then in the bottom of the Deep.

XV. Artaxerxes King of Perſia had fifty Sons by ſeveral Concubines; one called Darius he made King in his life-time, contrary to the Cuſtom of that Nation, who ſoliciting his Father to give him Aſpatia his beautiful Concubine & being denied, he ſtirred up all the reſt of his Brothers to joyn with him in a Conſpiracy againſt the old King, it was not carried ſo privately, but that the deſign came to Artaxerxes ear, who was ſo incenſed that caſting off all Humanity, as well as Fatherly affection, not contented with Priſons or Exile, he cauſed them all at once to be put to death; and thus by his own hand

he

he brought a woful deſolation into his Houſe, which was lately repleniſhed by ſo numerous an Off-ſpring. Sabel. Exem. p. 132.

XVI Ptolomy Philcon having fetched his eldeſt Son out of Cyrene, he put him to death, leſt the Alexandrians ſhould ſet him up King; whereupon the People pluckt down his Statue, and his Images. And Ptolomy ſuppoſing that this was done by the inſtigation of his Siſter and Wife Cleopatra; and not knowing how to be revenged any other way, he commanded his Son Memphitis (an ingenious and hopeful child, whom he had by her) to be ſlain before his Eyes, and cutting off his head, hands and feet, put them into a cheſt cloſe covered with a Soldiers Coat, & ſent it for a Preſent to Cleopatra, at the Feſtival of her Nativity when ſhe was in the height of her Jollity; this was a greivous Spectacle, not to the Queen only, but to the whole City, and ſtruck ſuch a damp upon their merry meeting that the Court was overcaſt with ſadneſs; and the Nobles turning their Feſtival into a Funeral ſhewed the mangled Limbs to the People, to let them ſee what they were to expect from their King, who had thus murthered his own Child. A. B. Uſhers Annal. p. 494.

XVII. In the reign of Queen Mary, Julius Palmer a Religious man, and afterward a Martyr for the Proteſtant Profeſſion, being driven from Reading in Barkeſhire where he taught School, went to Eveſham where his Mother dwelt, hoping to obtain a Legacy which his Father had left him. His Mother hearing the occaſion of his coming, when upon his knees he asked her Bleſſing ſhe ſaid, 'Thou ſhalt 'have Chriſts curſe and mine where-ever thou go-'eſt; He being amazed at this heavy greeting paused a while and then ſaid, Oh Mother your curſe 'you may give me, which God knows I never de-'ſerved, but Gods curſe you cannot give me, for 'he hath already bleſſed me; Nay, ſaid ſhe, thou

wenteſt

'wenteſt out of Gods bleſſing, when thou waſt ba-
'niſhed out of Oxford for an Heretick, and now for
'the like knavery art driven out of Reading. Alas
'Mother, ſaid he, you are miſinformed, I reſigned
'my places of mine own accord, and Heretick I
'am none, for I ſtand not ſtubbornly againſt any
'truth, but defend it to my power; well, ſaid ſhe, I
'am ſure thou doſt not believe as thy Father did
'and as I do, nor as our fore-fathers did; but as
'thou art taught by the new Law in King Edwards
'days which is damnable Hereſy; indeed, ſaid he,
'I do ſo believe, but it is not Herely, but the truth,
'and not new but as ancient as Chriſt and his Apo-
'ſtles, well, ſaid ſhe, get thee, out of my houſe and
'ſight and nere take me for thy Mother more; as
'for money, I have none for thee, thy Father be-
'queathed no Legacies to Hereticks; Faggots I have
'to burn thee, and more thou getteſt not at my
'hands; Mr. Palmer for her curſings returned bleſ-
ſings and *Prayers* for her, and weeping abundantly
departed; this ſo mollified her hard heart, that ſhe
threw an Angel after him ſaying, Take that to keep
thee a true man. Book Martyrs vol 3.

XVII. In 1568 at Abidos in Saxony there lived a Father who had two Sons, the one brought up to Husbandry the other in Merchandiſe, both very dutiful and thriving? the Merchant traded to Lubeck, where in a few years he got an Eſtate, and falling ſick made his Will, wherein he bequeated to his Brother five hundred pound and to his Father ten, and ſome few hours after he died; before his death he ſent to his Brother to come in *Perſon* and receive thoſe Legacies; the Father not knowing how things were diſpoſed of, diſpatched his other Son with all ſpeed to Lubeck, being more covetous after what his Son had left him, then ſorrowful for his death, though he were a young man of great expectation; the ſurviving Son, who was the younger, arrived at the City and having firſt deplored the death of his

Brother

Brother he takes a Copy of the Will, and receives all the money, and with this new ſtock he joyfully returns into his own Country, where at his arrival he was gladly welcomed by his Father and Mother who were overjoyed to behold the bags he had brought; but when by the reading of the Will they ſaw how the money was diſpoſed of, & that ſo little came to their ſhare, they began bitterly to curſe the dead Son, and then barbarouſly to rail on the living, outfacing him that he had changed the Will, by altering the old and forging a new one; which the innocent Youth denying, and excuſing himſelf by telling them that the Original was upon record, and by that they might be fully ſatisfied; yet all would give them no ſatisfaction till very wearineſs made them give over their heavy Curſings. The Son offered them the whole to diſpoſe freely of it at their pleaſure, which they churliſhly refuſed & bid him take all, and the Devil give him good with it; which drew tears from the Sons Paſſionate Eyes, who after asking their bleſſing which they denied, parted ſadly from them; he was no ſooner gone but they wickedly contrived to get this money by murdering him that very night; and when he was innocently aſleep in his Bed, they both ſet violently upon him, ſtabbing him with daggers into the breaſt; ſo that with the Agony of the wounds he opened his Eyes and eſpying both his Parents with their hands imbrued in his blood, he cryed out O 'Gold to what doſt thou not compel mankind! 'What villany doſt thou not perſwade them to act! 'For thou cauſeſt Parents to ſheath their weapons 'into the Bowels even of their own Children; theſe dying Speeches being uttered with a doleful & ſhrill voice were heard by the Neighbours, who ſtarting out of their Beds and breaking open the doors found them in the very act; for which they were laid in Priſon, Fettered with heavy chains. After condemnation for this horrid fact. The morn-

ning

'wenteſt out of Gods bleſſing, when thou waſt baniſhed out of Oxford for an Heretick, and now for 'the like knavery art driven out of Reading. Alas 'Mother, ſaid he, you are miſinformed, I reſigned 'my places of mine own accord, and Heretick I 'am none, for I ſtand not ſtubbornly againſt any 'truth, but defend it to my power; well, ſaid ſhe, I 'am ſure thou doſt not believe as thy Father did 'and as I do, nor as our fore-fathers did; but as 'thou art taught by the new Law in King Edwards 'days which is damnable Hereſy; indeed, ſaid he, 'I do ſo believe, but it is not Hereſy, but the truth, 'and not new but as ancient as Chriſt and his Apo'ſtles, well, ſaid ſhe, get thee, out of my houſe and 'ſight and nere take me for thy Mother more; as 'for money, I have none for thee, thy Father be'queathed no Legacies to Hereticks; Faggots I have 'to burn thee, and more thou getteſt not at my 'hands; Mr. Palmer for her curſings returned bleſſings and Prayers for her, and weeping abundantly departed; this ſo mollified her hard heart, that ſhe threw an Angel after him ſaying, Take that to keep thee a true man. Book Martyrs vol 3.

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ning

...before the time appointed for execution, the ...her ſtrangled himſelf, and the Mother was carri-d by the Devil out of the Dungeon, and her body found dead in a ſtinking Ditch with her neck broken aſunder. Beards Theater p. 72.

XIX. In 1551. at Weidenhaſten in Germany, November 20. A cruel Mother inſpired by the Devil, ſhut up all her doors, and began to murder her four Children in this manner; ſhe ſnatcht up a ſharp Ax, and firſt ſet upon her eldeſt Son, being but eight years old, ſearching him out with a Candle behind an Hogſhead where he had hid himſelf, and notwithſtanding his lamentable Prayers and Complaints, clove his Head in two pieces and chopped off both his Arms; next ſhe killed her Daughter of five years old in the ſame manner; another little Boy of three years ſeeing his Mothers madneſs, hid it ſelf poor innocent behind the Gate, whom as ſoon as this Tyger eſpied, ſhe drew out by the hair of the head into the Floor and there cut off his Head; the youngeſt lay crying in the Cradle but half a year old, him ſhe without all compaſſion pluckt out, and murdered in the ſame manner; theſe Murders being commited, this Devil incarnate (for ſurely no Humanity was left in her) to take puniſhment of her ſelf for the ſame, cut her Throat; and tho' ſhe lived nine days after, and confeſſing her horrid Crimes, died with abundance of Tears, and great repentance, yet we ſee how it pleaſed God to arm her own hands againſt her ſelf, as the fitteſt Executioner of Divine Vengance. Beards Theat p.225.

XX. Next, as to undutiful, and unatural Children to their Parents, it is certain that ſix hundred years from the building of Rome, the Name, or Crime of Parricide, or killer of their Parents, was not known amongſt them; Paulus Maleolus was the firſt amongſtthe Romans, who was known to have killed

killed his Mother, and underwent the punishment instituted by the Ancients in that case, that the Parricide should be scourged till the blood came, and then sown up in a Sack, with a Cock, a Dog a Viper and an Ape, and so thrown headlong into the Sea; but notwithstanding the severity of Laws against a Crime of this nature, there are too many instances of Unaturall Children.

XXI. A young Duke of Gelders, named Adolph took his Father Duke Arnold one night as he was going to Bed, and led him fifteen miles on foot bare legged in a cold night, and laid him in a deep Dungeon six months, where he saw no light but through a little hole. The D. of Cleve, whose Sister the old had marri'd made war upon D. Adolph The D. of Burgundy sought to reconcile them, but in vain. In the end the Pope & the Emp. began to stir in the matter, and the Duke of Burgundy under great Curses, was commanded to take the old Duke out of Prison, which he did, the young one not being able to prevent it; I have often seen them together (saith Phillip Comines) in the Duke of Burgundies Chamber, pleading their Cause before a great Assembly and once I saw the old man present the combat to his Son; the Duke of Burgundy being desirous to make an agreement, offered the young Duke whom he favoured, the Title of Governour of Gelderland, with all the Revenues thereof, save a little Town called Grave which should remain to the Father, with 3000 Florens and a yearly Pension of as much more, and the Title of Duke, as was but reason; I (saith Comines) with others wiser than my self, were appointed to make report of these conditions to the young Duke, who answered us, 'That he 'had rather throw his Father headlong into a Well 'and himself after him, than agree to such an ap-'pointment, alledging; That his Father had been 'Duke 44 years & it was now time for him to go-'vern. Notwithstanding, he said he would agree

to

'to give him a yearly Penſion of three thouſand Florens upon condition he ſhould depart the Country 'as a baniſhed man, never to return; and ſuch other lewd ſpeeches he uſed. *Soon* after, the young Duke in diſguiſe left the Duke of Burgundies Court, to repair to his own Country, but as he ferried over the water near Namur, he paid a Gueldon for his paſſage; a Prieſt there preſent began to ſuſpect him for his liberality, and ſoon after knew him, ſo he was taken and led to Namur, where he remained a Priſoner till the Duke of Burgundies death; after which, by the men of Gaunt he was ſet at liberty, and carried before Tournay, where being weakly accompained he was ſlain in a skirmiſh, in revenge of his impiety toward his Father. *Phillp. de Comines*, p. 105.

XXII. Martin Luther reports of his own knowledge that a young man a Lockſmith growing debauched was ſo unnatural as to murder his own Father and Mother with a Hammer to get their Eſtate, after which cruel deed, he went to a Shoemaker, and bought a pair of new *Shoes*, leaving his old behind him, to be (by Divine *Providence*) his Accuſers; for after an hour or two, the ſlain bodies being found by the Magiſtrate, and inquiſition made for the Murderer, there being not the leaſt ſuſpition of him, becauſe he ſeemed to make ſo great lamentation therat; God who knows the ſecrets of the heart, diſcovered his Hypocriſie, for the Shoemaker obſerving ſome blood on his old Shoes, made a Diſcovery therof, which cauſed firſt ſome doubting, and then the examination of the young man, who being confounded with the horrour of the Fact confeſſed the ſame, for which he was juſtly executed *Beards Theat.* p. 224.

XXIII Scander King of Georgia in Perſia (ſaith Mr. Herbert) had by his Lady three hopeful Sons, Scandercan, Trebeg, and Conſtandel, all born Chriſtians

Chriſtians, but for preferment the two laſt were circumciſed, and turned Mahometans; Treheg ſerved the Turks, Conſtandel the Perſians; Conſtandel was naturally deformed yet of ſuch an active Spirit that his bodily imperfections were not noted; but his hateful ambition rendred him more monſtrous. It happened that Abbas King of Perſia had vowed revenge againſt the Turks, and gave order to Allycawn to trouble them, Conſtandel perceives the occaſion right to attempt his helliſh Reſolutions and after long ſuit, got to be joined in Commiſſion with the *Perſian* Generrl; Through Georgia they go, where Conſtandel under a pretence of Duty, viſits his *Parents*, who (upon his Proteſtation that his Apoſtacy was counterfeit) joyfully welcomed him; but he forgetting that and all other ties of nature, next night at a ſolemn Banquet cauſed them to be murdered, and till the Georgians ſaluted him King, perpetrated all Villanies imaginable; but the reſt of his life after this hated *Parricide* was miſerable; for firſt near Sarmachan, the Turkiſh General wounded him in the Arm, and by that gained the Victory over the Perſians; the ſame night he was aſſaulted in his Tent by his inraged Country-men who cut a Sodomitick Boy his curſed Bed-Fellow to peices, miſſing him who at the Alarum made his eſcape; and though he ſo exaſperated the Perſians to revenge, that they brought the whole Army into Georgia reſolving there to act unparallel'd Tragedies; yet upon Parley with the Q. his late Brothers Wife, he was ſhot to death at a private ſignal given by that Amazon to ſome Muſqueteres, ambuſhed on purpoſe betwixt both Armies; a juſt puniſhment for ſuch a Viper. Herberts Travels. p. 291.

XXIV. Juſtin tells of an African called Carrallus, who by the Vote of the People was raiſed to an eminent degree of Dignity, and ſent upon a ſolemn Ambaſſy to a place where his Father with many others were baniſhed; he being glorioufly furniſhed with

with the clothes and ornaments of his Imployment, thought it not ſuitable to his Honour to admit his Father ſo much as to ſee him, though the old man deſired it with great earneſtneſs. The unfortunate Father became ſo inraged with this contempt & the proud refuſal of his Son, that he raiſed a Sedition, and muſtering together a tumultuary Army of baniſhed men fell upon his Son, although a Magiſtrate, took him and condemned him to death; he preſently prepared a high Gibbet, and attired as he was in Gold and Scarlet, with a Crown on his head, he hanged up this young diſobedient Gallant, as a ſpectacle to all beholders. Cauſins Holy Court p. 112.

XXV. A degenerate and cruel Son gaping after the inheritance of his Father, uſed this villanous means to accompliſh his deſire; he accuſed his Father of a moſt abominable Crime, namely that he had committed beaſtlineſs with a Cow; knowing that if he were convicted thereof the Law would take away his life; wherein he was guilty of a two-fold wickedneſs, one in going about to take away his life, whom by nature he ought to have preſerved, the other in robbing him of his good name, which would likewiſe redound to his Poſterity; yet being poſſeſſed by Satan he goes before a Magiſtrate and accuſes his Father of this horrid Crime, which he ſays was upon his own knowledge; the poor innocent Father is ſeized and denying all is put upon the Rack to extort a Confeſſion, who not being able to endure the torment accuſed himſelf, but as ſoon as he was off abſolutely denied it again; however this forced Confeſſion ſtood for Evidence, and he was condemned to be burnt, which was ſpeedily executed and conſtantly endured by him, exclaiming ſtill upon the falſe accuſation of his Son, and his own unſpotted Innocency; his Son not long after fell ſtark mad, and hanged himſelf, and the Judge who condemned him, with the witneſſes who evidenced his forced confeſſion on the rack, died all within one month

mouth after in a miſerable manner; and thus it pleaſed God both to revenge his death, and alſo to clear his Reputation and Innocency in this world. Beards Theat. p. 223.

XXVI. An unnatural Son pretended to keep his Father in his old Age, but uſed him more like a Slave than a Father, and thought every thing too good for him, one day a dainty diſh of meat being brought to the Table, the Son conveyed it away, becauſe his Father ſhould not partake of it, and ordered more ordinary victuals in the room thereof; but obſerve what his dainties turned to, when the Servant went to fetch it again, he found inſtead of meat, Snakes, and inſtead of ſawce, Serpents; to the great terror of his Conſcience: one of the Serpents leaped on his face, and catching hold by his lip, hung there till his dying day, ſo that he could never feed himſelf, but he muſt likewiſe feed the Serpent. Idem p. 155.

XXVII. One Garret a Frenchman and a Proteſtant by Profeſſion was given to all debauchery, for which he was caſt off by his Father; yet he found entertainment in a Gentlemans houſe of note; inwhoſe Family he became a Sworn Brother to a young Gentleman that was a Proteſtant; ſoon after Garret came to his Eſtate, and then turned Papiſt; of whoſe conſtancy becauſe the Papiſts could hardly be aſſured he promiſed his Confeſſor to prove himſelf an undoubted Catholick, by ſetting a ſure ſeal to his Profeſſion; ſo he plotted the death of his deareſt Proteſtant friends and thus effected it; he invited his Father, Monſieur Seamars who was his ſworn Brother, and ſix other Gentlemen of his acquaintance to dinner; and entertained them with Proteſtations of his great obligations to them; but dinner being ended, Sixteen armed men came up into the room and laid hold on the Gueſts; this wicked Parricide ſeized upon his Father, and commanding the reſt to hold their hands till he had diſpatch-

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diſpatched him, he ſtabbed the old Gentleman, crying to the Lord for mercy four times to the heart, and then with his Poniard kill'd all the reſt but three who were diſpatched by theſe armed Ruffians, and then they flung the dead bodies out at a Window into a Ditch. Clarks Mirrour. p. 78.

XXVIII. The neareſt Relations next to theſe aforementioned are Brethren, who though, bred up together, and allied in reſpect of their Bodies; yet when opportunity hath ſerved they have ſhewed an implacable hatred toward each other.

XXIX. *S*elymus, the firſt Emperor of the Turks having ſtept into the Throne of his Father, ſought the deſtruction of all his Brethren, and while his Brother Corcutus lay quiet in Magnetia, he ſecretly led an Army thither to deſtroy him; Corcutus having notice of it fled away with two Servants, and all Paſſages by Sea being ſhut up, he was glad to hide himſelf in a Cave by the Seaſide, where he lived miſerably upon Crabs, and other wild fruit, till being diſcovered by a Country fellow he was apprehended. Selymus being informed of it, ſent one to ſtrangle him, and to bring his dead body to Pruſa; the Executioner, who was a Captain, coming to Corcutus in the dead time of night, and awakening him out of his ſleep, told him his heavy Meſſage, That he was ſent by his Brother to ſtrangle him; Corcutus troubled with this diſmal news, and fetching a deep ſigh, deſired the Captain to ſpare his life ſo long till he might write a few ſhort lines to his Brother Selymus, which he did readily in Turkiſh verſe, upbraiding him with his horrible cruelty, and concluding with many a bitter curſe, he beſought God to take a juſt revenge upon him; being then ſtrangled his dead body was brought to Pruſa, Selymus uncovered the face of it, to be ſure that it was he, when ſeeing this writting in his hand he took and read it, and is ſaid to have ſhed tears notwithſtanding

ing his cruel nature, and ſtony heart. Turkiſh Hiſt. p, 502.

XXX. Cambyſes King of Perſia, ſeing his Brother Smerdis draw a ſtronger bow than any of his Souldiers, was ſo inflamed with envy that he cauſed him to be ſlain; not long after Cambyſes cauſed a young Lyon and a young Maſtiff to fight together before him; but the Lyon being too hard for the Dog, another Whelp of the ſame litter broke his Chain, and came in upon the Lyon; whereupon Cambyſes; laughed but his Wife, who was alſo his Siſter, fell a weeping and Cambyſes asking her the cauſe ſhe anſwered, Becauſe by ſeeing the Whelp to help his Brother, I think of Smerdis whom thou haſt ſlain, and yet he hath none to revenge his death; this ſo provoked Cambyſes that he ſlew her alſo. Pezel. Mel. Hiſt.

XXXI. And this introduces another particular, namely, the envious nature and diſpoſition of ſome Perſons, who when they cannot blame the ſubſtance, will yet repreſent the Circumſtances of mens beſt actions with prejudice; and this is ſtill obſerved to wait upon thoſe that have been moſt Illuſtrious for Vertue or ſome kind of perfection, and to excel in either, has been made a crime unpardonable.

XXXII. In the Reign of Tiberius Cæſar there was a Portica or curious Porch at Rome that bowed on one ſide a certain curious Workman undertook to ſet it ſtreight; he under-proped it every way on the upper part, and bound it about with the skins and fleeces of Sheep, and then with Engines, and a multitude of hands, he reſtored it to its former uprightneſs contrary to the Opinion of all men; Tiberius admired the Fact, and envied the man, ſo that though he gave him Money he cauſed his name to be unremembred in the Annals, and afterward baniſhed him the City. This famous Artificer afterward preſented Tiberius with a Glaſs, and while he implored his pardon he threw the Glaſs

against the ground; which was bruiſed and cruſhed together, but not brok, ſo he drew out his Hammer, and beat it again into form as if it had been Braſs this done; he imagined that he had conquered the world, but it fell out otherwiſe, for Tiberius's envy increaſed and inquiring whether any other beſides himſelf underſtood the ſecret, he replied, No, ſo he commanded to ſtrike off his head, adding, That if this Art of Malleable Glaſs ſhould be practiſed, it would make Gold and Silver but cheap and inconſiderable things. Wan. Hiſt. Man.

XXXIII. Morindus the Baſtard-Son of Flavius King of Britain reigned in the year of the World 1880. of a comely and beautiful Perſonage, an active Body a daring Spirit, and ſtrength withal above any Peer or Subject in the Land, but as a grievous blemiſh to all theſe good parts and endowments, he was of a cruel and envious diſpoſition, for he grew jealous of all ſuch as were either wealthy, or remarkable in his Court for any vertue or excellency, confiſcating the Eſtates of the one, and diſcountenan-

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cing the other, and hindring them from all Preferment; he was ſo furious, that he would kill his Subjects with his own hand: His Kingdom being invaded by a Foreign P. he fought with him, & chaſed him to Sea, taking many Priſoners, whom to ſatisfie his cruelty he cauſed to be put to death before his Eyes with Torments, as beheading, hanging drowning, & other kinds of Execution; at length Morindus walking by the Sea ſide, and eſpying a dreadful Monſter upon the Shoar, which he out of his valour endeavouring to deſtroy, after a long fight was devoured, and ſwallowed by this Monſter. Beards Thear. p. 26.

XXXIV. Hypatia of Alexandria, the Daughter of Theon the Philoſopher made ſuch progreſs in Learning that ſhe exceeded all the Philoſophers of her time, and ſucceded in the School of Plato, explaining the Precepts and Aphoriſms of Philoſophers; ſo that a mighty Confluence was made to her by all deſirous to improve themſelves in Philoſophy; ſhe came into the knowledge and Courts of Princes, ſhe behaved her ſelf with ſingular modeſty in publick amongſt the Aſſemblies of men, where by reaſon of her Gravity & Temperance ſhe was received by all ſorts; till at laſt the flames of Envy began to break forth, and a number of malevolent men ſeized upon her in her return home, pluckt her out of her Coach, & carried her to the Church, where having ſtript her they tore her fleſh with ſharp ſhells till ſhe died; then they pulled her in pieces, and carried her torn Limbs into a place called Cynaros where they were burned. This deed was no ſmall matter of infamy to Cyrillus the Biſhop and the Church of Alexandria. Socrates Ec l. Hiſt.

XXXV. Revenge is near of kin to Hatred and Envy; and it is obſervable, that great and Generous Souls are ever found to be moſt eaſily appeaſed, while the weak and fearful are guilty of the greateſt Barbarities, as not knowing any meaſure or

bounds in their Anger; of which the following Relations are too real Evidences.

XXXVI. Cyrus making War against Tomyris Queen of the Massagetes, had by a stratagem taken her Son Spargapises; for he had left part of his Army with plentiful provisions of Meat and Wine, on purpose to be seized on: These Troops Sparga-

pises had cut in pieces, and that done, set his Army to Feasting and Carousing; while they were secure asleep, and enteebled by drinking, Cyrus set upon killed and took most of them; Spargapises being brought Prisoner before Cyrus, desired to be unbound which done, and his Hands at liberty, being extremely grieved for the discomfiture of his Army, he slew himself; after which Tomyris in a great Battel overthrew the Forces of Cyrus, and having found him amongst the dead, in revenge of her Sons death, she caused his Head to be cut off, and to be thrown into a Vessel full of Humane Blood, with this biter Scoff, Satiate thy self with Blood, which thou hast so much thirsted after. Herodotus writes

'writes ſhe ſaid thus; Thou haſt deſtroyed my 'Son, taken by craft and guile, while I am alive and victorious, but as *I* threatned, will ſatisfie thee with Blood. Juſtin. Hiſt

XXXVII. As *I* went from Rome with my Company (ſaith Camerarius) paſſing through the Marquiſate of Ancona, to a City called Terni we ſaw over the Gate upon an high Tower a Tablet, to which was faſtned (as at firſt it ſeemed to us) a great many Batts, or Reremice; we not knowing what it meant one of the City told us, There was, ſaid he, in this City two Noble, Rich, and Mighty Houſes, which of a long time bore an irreconcileable hatred toward each other; their malice paſſed from Father to Son, as it were by Inheritance, by occaſion of which many of both Families were ſlain and murdered; at laſt one of the Houſes, not many years ſince, reſolved to ſtand no more upon murdering one or two of the adverſe Party by ſurprize, but to run upon them all at once, and not to leave one of them alive: This bloody Family ſecretly gathered together out of the Country adjoyning, with their Servants, and ſuch other Hectors, as many Italians keep in pay to imploy in the Execution of their Revenges; theſe were privately armed, and had notice to be ready at a word. About midnight they ſeize upon the Governour of the City, and leaving Guards in his Houſe, go on ſilently to the Houſe of their Enemy, diſpoſing their Troops at the end of every Street; about ten of them take the Governour into the midſt of them, as if they had been the Archers of his Guard, whom they compelled by ſetting a Dagger to his Throat, to command ſpeedy entrance; he cauſed the Doors to be opened; for they ſeeing the Governour made no refuſal; which done they call their Complices who ſtood not far off, and putting the Governour into ſafe keeping, they enter the Houſe of their Enemy, and kill Man, Woman and Child, yea the very Horſes

in the Stable; that done, they force the Governour to command open the City Gates, and ſo they depart, and diſperſe, ſome fled to the next Sea Ports, and ſo made their eſcape, but ſuch as ſtaid were ſo diligently ſearched for that they were found, drawn out of their Holes, and put to death with grievous Tortures; after which, their hands and feet being cut off, were nailed to that Tablet as a leſſon to Poſterity, and the Sun having broyled thoſe limbs makes Travellers that know nothing of the Tragedy, to ſuppoſe they are Reremice. Camer. Op. Subſe. p. 390.

XXXVIII. Altobel, a Citizen of Todi, in the Dutchy of Spoleto in Italy, made War upon his Fellow-Citizens, and ſeized upon the City and Government; after which, he uſed great Cruelty both to Rich and Poor; many inroads he alſo made upon the Neighbour Territories, ſpoiling and rifling Cities; at laſt he was defeated, taken Priſoner by the Popes Army, and bound ſtark naked to a Poſt in the Market-place that all whom he had wronged might revenge themſelves upon him; thither ran the Mothers, whoſe Sons he had killed, who like ſo many wild Beaſts, begin to tear his body with their greedy Teeth; others wound, cut and ſlaſh him, ſome in one ſort, ſome in another; The Fathers, Kindred, and Friends of ſuch as he had Maſſacred, pulled out his Eyes, Heart, and Entrails, not forgetting any point of extream rigour. He with a Courage deſperately obſtinate, endured theſe Torments with conſtancy, ſaying between whiles, 'That no new thing had happened 'to him, and that long ſince he had foreſeen within himſelf this puniſhment. Being dead, they cut his body into morſels, which were ſold by weight, and eaten by thoſe that bought them. Camerarius

XXXIX. Conrade Trincio Lord of Fulingo, in the ſame Dutchy of Spoleto, hearing that the Captain of the Caſtel of Nocera had ſlain Nicholas

Trincio

Trincio his Brother upon ſuſpicion of Adultery, came and beſieged this Captain ſo cloſe in his Caſtle, that being out of hope to ſave himſelf, he firſt cut the Throats of his Wife and Children, and then threw himſelf down from an high Tower, that he might not fall alive into the hands of his Enemy, but Conrade ſeeing himſelf fruſtrated of the means to torment him, ſet upon his Kindred, Friends, & Familiars, and tortured them without all mercy, plucked out their Bowels, chopt their Bodys into ſmall peices, hung up their Quarters upon the High-way, & their Bowels & Guts upon Buſhes, for People to gaze on, behaving himſelf with that ſavage cruelty, that no man can find a fit name for it, Idem. p. 392.

XL. In 1500. When Tamas Shaw was King of Perſia, the City of Spahawn, which is the Metropolis of all Perſia, ſurfeiting with Luxury, refuſed not only to contribute reaſonably to the Kings occaſions, who was invaded by the Turks and Tartars, but audaciouſly withſtood and hindred his entrance into their City; a Rebellion ſo unſufferable, as made him ſwear a revenge ſcarce to be parallel'd; he aſſaults the City with great fury, and in a rage he enters it, firing a great part thereof; and in a hoſtile ſeverity plunders the Houſes; and to conclude, regarding neither the Outcries of old Men, weak Women, nor innocent Children, he in two days made headleſs three hundred thouſand Citizens, and erected a Pillar of their Heads, as a Trophy and Memorial of their Diſloyalty, and his bitter Revenge. Herberts Tra. p. 160.

XLI. The Neapolitans, as all the reſt of the Italians, are exceeding revengeful, but among multitudes of Examples this may ſuffice: In the ancient City of Nocera, there were three young Noblemen, called Conrado, Cæſare, and Alexander, the eldeſt was Prince of the Place; there is in Nocera a ſtrong Caſtle, wherein Prince Conrado kept a Garriſon, making a familiar Friend of his Captain thereof;

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the Prince kept usually at his Country House, yet would sometimes come and lie a night or two in the Castle; this Captain had a comely Woman to his Wife, with whom Prince Conrado fell in love, and never left soliciting till he had enjoyed her, which he after often did to the knowledge of her Husband, who resolving revenge contrived thus to do it; the Prince and his Brothers being at their Countrey House, the Captain sent him word, 'That there were two wild Boars discovered in 'the Forrest hard by, and if he and his Brothers 'would come such a day with their Dogs he doubted not but they would find Princely sport; Conrado accordingly came with his second Brother Cæsare, but Alexander sent word he could not come till two days after; the Captain provided a handsome Supper for the Prince and his Brother, who brought another Nobleman to partake of the sport; the Prince lodged in the Castle, but Cæsare and the Nobleman in the Town; the Captain was wonderful Officious to attend the Prince to his Chamber; but having ingaged some of the Garrison to join with him, in the dead time of the night they rushed into the Princes Chamber, and first cut off his Genitals, and then his head, which they set to stand in a Window, and quartered the rest of his Body; this being done very silently, in the morning betimes the Captain sent in the Princes name for his second Brother to come in all haste to him, and when Prince Cæsare came, the Captain waited on him to his Brothers Chamber; where the first object he beheld was Conrado's head standing in the window, and his members quartered and flung about the room, Ah, said Cæsare, is this the 'wild Boar you writ of, Yes, answered the Captain, but I writ to you of two, and so made the like Sacrifice of revenge upon him. This being done, the Captain barred up the Gates, and going upon the walls of the Castle, he sent for the Chief

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of the Town, and made a Speech to them, ſhewing in what Slavery they lived under Conrado, ſo that if they ever deſired Liberty, there was now a fit opportunity offered, becauſe he had Conrado in his Cuſtody, and could do with him what he pleaſed. The Citizens would hearken to no ſuch motion, but ſent word ſpeedily to Alexander the youngeſt Brother, who coming with ſome Countrey Forces, the Citizens joyned with him, and beleaguered the Caſtle; the Captain finding his caſe deſperate, firſt took his Wife to the top of an high Turret, from whence he threw her down amongſt them, and after her his Children, and then laſtly ſlew himſelf in the Eye of all the City. Howels Hiſtory of Naples, p. 62.

XLII. Having thus ſeen the diſmal effects of Revenge, Let us next conſider the baſe Ingratitude of ſome unworthy Perſons, which was accounted ſo great a Crime among the Ancients, that they judged Ingratitude ought to be puniſhed with death; and very worthily it deſerved to be ſo at leaſt in the Perſons of ſome who have been dreadfully guilty of this baſe and unworthy Crime.

XLIII. Humphrey Baniſter was brought up and exalted to promotion by the Duke of Buckingham his Maſter; the Duke being afterward driven to extremity, by reaſon of the Separation of his Army which he had muſtered againſt Crook backt Richard, fled to this Baniſter as his moſt truſty friend, not doubting to be kept ſecret by him till he could find an opportunity to eſcape; there was a thouſand pound propounded as a reward to him that could bring forth the Duke; and this Ingrateful Traytor, upon hope of this ſum betrayed the Duke his Benefactor into the hands of John Metton Sheriff of Shropſhire, who conveyed him to the City of Salisbury where King Richard then was, and ſoon after the Duke was put to death; but as for this ingrateful Monſter, the vengeance of God fell upon

him to his utter ignominy, and ſhame, in a viſible manner; for preſently after his Eldeſt Son fell mad, and died in an Hog ſty; his Eldeſt Daughter was ſuddenly ſtricken with a foul Leproſy; his ſecond Son became ſtrangely deformed in his Limbs, and lame; his youngeſt Son was drowned in a Puddle, and he himſelf was arraigned, and found guilty of a Murder, though ſaved by reading his neck verſe; as for his thouſand pounds, King Richard gave him not a farthing, ſaying That he who would be ſo untrue to ſo good a Maſter muſt needs be falſe to all others. Beards Theat.

XLIV. In the Perſecution of Germany a worthy Proteſtant Diviae for reproving his Prince ſharply for his cruelty, was condemned by him to be hanged; and a bloody Gentleman with a Troop of Souldiers was ſent to ſee Execution done upon him; the Gentleman coming to his houſe ſaluted him very kindly, pretending that he came to make good cheer with him, for he was a good Houſe-keeper & the Gentleman coming into the country did often reſort to his Houſe; the Miniſter in a ſhort time prepared a Sumptuous Banquet for them, whereof they did eat freely: Dinner being ended, the Gentleman ſaid to his men; Take this Prieſt, our Hoſt, and hang him up without delay; the Souldiers were aſtoniſhed at this command, and abhorring to do the deed ſaid, God forbid that we ſhould commit ſuch a Crime, as to hang him that hath uſed us ſo courteouſly, it is a wicked act thus to render evil for good; but the Gentleman ſtill provoked them to execute his command; then ſaid the Miniſter, I beſeech you uſe not ſuch cruelty toward me, but rather carry me to my Prince, before whom I doubt not but to clear my ſelf from any thing ſhall be laid to my charge; neither do you ſo violate the Laws of Hoſpitality which I have ſhewed you, & other Noblemen who reſort to my Houſe: Conſider what a ſting this ingrateful act will leave

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in your Conſciences, for I have truly, and faithfully taught the Doctrine of the Goſpel, which is the Principal cauſe that my Prince bears me this ill will; but whatſoever this good man could alledge in his own behalf, the furious Gentleman continued in his Reſolution, calling upon his Servants to accompliſh it, and withal ſaid to the Miniſter, You ſhall gain nothing by your Preaching in this manner, for I am fully reſolved to fulfil the will of my Prince; at laſt the Servants took the Miniſter, and with great mourning, hanged him upon a beam in his own Houſe, the Gentleman ſtanding by and looking on. Clarks Martyr. p. 280.

XLV. When Xerxes had reſolved on his expedition againſt Greece, he cauſed his Army to make their Rendevouz at Sardis in Lydia, being ſeventeen hundred thouſand Foot, and eighty eight thouſand Horſe; as he entred the Country, he was by one Pythias the Lydian entertained, who out of his Flocks and Herds of Cattle, gave food to Xerxes and his whole Army; the Feaſt ended, he preſented him with two thouſand Talents of Silver, and four Millions in Gold. Then Pythias beſought Xerxes to ſpare one of his five Sons from his attendance into Greece, becauſe himſelf was old, and had none whom he could ſo well truſt as his own Son; but Xerxes like a barbarous and ingrateful Tyrant, cauſed the Body of the young man for whom his Father Petitioned, to be divided into two parts, commanding that one half of his Carcaſe ſhould be laid on the right, and the other half on the left hand of the Highway by which the Army was to march. Rawleighs Hiſt. World.

XLVI. Achmetes the Great Turkiſh Baſſa, was by the confeſſion of all Men, the moſt expert Captain amongſt the Turks; Bajazet made him Generall of his Army againſt his Brother Zemes, where the Conduct and Valour of this General brough Ba-

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jazet the Victory; at his return to Court, this great Captain was invited to a Royal Supper, with divers of the principal Bassa's, where the Emperor in token of their welcome, and that they stood in his good grace, caused a Garment of pleasing colours to be cast upon every one of his Guests, and a gilt Bowl full of Gold to be given to each of them; but upon Achmetes was cast a Gown of black Velvet; all the rest rose and departed, but Achmetes who had on him the Mantle of Death, according to the Turkish Custom, was commanded to sit still, for the Emperor must talk with him in private; the Executioners of the Emperors wrath came, they stripped, and tortured him, hoping that way to gain from him what he never knew of (for Isaac Bassa, his great Enemy, had secretly accused him of intelligence with Zemes) but he was delivered by the Janizaries, who would no doubt have slain Bajazet, and rifled the Court at his least word of Command; but though he escaped with his life at the present, he not long after was thrust through THE BODY as he sate at SUPPER in the COURT, and there slain; this was that great Achmetes, by whom Mahomet the Father of this Bajazet, had subverted the Empire of Trapezund, took the great City of Cassa, with all the Country of Taurica Chersonesus, the impregnable Cities of Croia, Scodra, and all the Kingdom of Epirus, a great part of Dalmatia, and at last Otranto, to the terrour of all Italy. Hist. p. 443.

XLVII. In 1565. Feb. 5. One Paul Sutor near Basil in Switzerland, came to the House of Andreas Hager a Bookseller; he was then old and sick, and had been the Godfather of Paul at the Font, and performed to him all the good Offices that could be performed by a Father; being entred his House, he told him he was come to visit him, as one that esteemed him as a Father; but as soon as his Maid that

that attended upon the ſick man was gone out of the room, he caught up a Hammer, gave him ſome blows, and then thruſt him through with a Knife; as ſoon as the Maid returned, he with the ſame fury did the like to her; and then ſeizing the Keys, he ſearched for his intended Prey; he found eight pieces of Plate, which afterward for want of money, he pawned to a *Prieſt* of St. Blaſius, who ſuſpecting the man, ſent the Plate to the Senate at Baſil, by which means the Author of this deteſtable murther was known; he was ſearched after, taken, and brought Priſoner to Baſil, where after Condemnation, he had his Legs and Arms broken upon the Wheel, and his head, while he was yet alive, being tied to a Wheel, he was burnt with flaming Torches, till in horrible Tortures he gave up the Ghoſt. Lonic Theat.

XLVIII. I ſhall conclude this Chapter with the Charity of Henry Keeble, Lord Mayor of London, in 1511. who beſides other great Gifts in his life-time, re-builded Aldermary Church, which was run to ruin and bequeathed at his death a thouſand pounds for finiſhing it; yet within ſixty years after his bones were inhumanely caſt out of the Vault wherein they were buried; His Monument was pluckt down for ſome wealthy Perſon of thoſe preſent times to be buried therein. Upon which occaſion ſaith Dr. Fuller in his Worthies I could not but rub up my old Poetry, which is this

Fuller to the Church,

Ungrateful Church, o're run with ruſt,
Lately burried in the Duſt,
Utterly thou hadſt been loſt
If not preſerv'd by Keebles coſt,
A Thouſand pounds, might it not buy
Six foot in length for him to lie?
But outed of his quiet Tomb,

For

For later Corpſe he muſt make room;
Tell me where his duſt is caſt,
Though't be late, yet now at laſt,
All his bones with ſcorn ejected
I will ſee them recollected,
Who fain my ſelf would Kinſman prove,
To all that did Gods Temple love..

The Churches Anſwer.

Alas! my Innocence excuſe,
My Wardens they did me abuſe,
Whoſe Avarice his Aſhes ſold,
That Goodneſs might give place to Gold.
As for his Reliques, all the Town
They are ſcatter'd up and down;
Seeſt a Church repaired well?
There a ſprinkling of them fell.
Seeſt a New Church lately built?
Thicker there his Aſhes ſpilt.
Oh that all the Land throughout
Keebles Duſt were thrown about,
Places ſcattered with that ſeed,
Would a Crop of Churches breed,

CHAP. V.

The Tremendous Conſequences of Cowardice Barbarity and Treachery.

THeſe three evil Qualities, or vicious Inclinations of the Mind are much of the ſame kind; for Cruelty and Treachery do commonly proceed from baſe and Cowardly Diſpoſitions. As touching Cowards, that is ſuch as preferring their Lives

Lives or Eſtates before their Countries welfare dare not ſtand couragiouſly in defence of it in time of Danger; they were always reckoned to deſerve the greateſt puniſhments; and the Romans endeavoured to render them odious; for they were commanded and ſworn never to eat their meat but ſtanding and, were accounted ſo hateful that when Hannibal offered the Roman Senate eight thouſand Captives to be redemeed, they refuſed ſaying, 'That they were not wor-'thy to be redeemed, who had rather be baſely 'taken, than die honeſtly and valiantly.

I, Titias a Captain of Horſemen in Sicilia, being overcharged with too great a number of Enemies, delivered up his Arms to them, which was counted ſo heinous a Crime, that Calphurnius Piſo his General pronounced this Sentence againſt him; That he ſhould go barefooted before the Army, wearing a Garment without ſeams, and that he ſhould have ſociety with none but ſuch as were guilty of the ſame fault, and from a General over Horſemen he was degraded, and made a common Souldier. Beards Theatre.

II. Artaxerxes after the Battle was ended which he fought with his Brother Cyrus, puniſhed one of his Commanders called Arbaces, for his cowardlineſs, by compelling him to carry a Whore ſtark naked all the day long about the Market-place. And another that had baſely yielded himſelf to his Enemies, and yet boaſted that he had ſlain two men he cauſed his Tongue to be bored thorow in three ſeveral places with an Awl. Plutarch.

III. It is likewiſe a token of a weak mind, and an infirm Soul, to anticipate troubles by their own fearful apprehenſions before they arrive, which is oftentimes occaſioned by a too great fearfulneſs of death, and being over deſirous of life, which kind of Cowardice hath occaſioned great

great miſchiefs and miſeries, as by the following Examples appears.

IV. Lewis 11. K. of France, when he found himſelf ſick ſent for one Fryar Robert of Calabria to come to him. This man was an Hermite, famous for Sanctity, and in his laſt ſickneſs the King ſent continually to him ſaying That if the Hermite pleaſed he could prolong his life. The King had repoſed his whole confidence in Monſieur James Cottier his Phyſician, to whom he gave monthly Ten thouſand Crowns, in hope he would lengthen his life. Never man (ſaith Phillip Comines) feared death more than he, nor ſought ſo many ways to avoid it; in all his lifetime he had given commandment to all his Servants, as well to my ſelf, we ſhould only move him to confeſs himſelf, and diſpoſe of his Conſcience, but never mention nor found in his Ears that dreadful word Death, knowing he ſhould not be able patiently to bear that cruel Sentence. His Phyſician uſed him ſo roughly, that a man would not have given his Servant ſuch ſharp language as he uſually gave the King, and yet the K. ſo much feared him, that he durſt not command him out of his preſence, for though he complained yet he durſt not change him, as he did his other Servants, becauſe this Phyſician ſaid once boldly to him, 'I know that one day you 'will command me away, but (ſwearing a great 'Oath he added) you ſhall not live eight daies 'after it; which word put the King into ſo great a fear, that he ever after flattered and beſtowed ſuch gifts upon him that he received in five months time fifty four thouſand Crowns, beſides the Biſhoprick of Amiens for his Nephew, and other Offices and Lands for him and his Friends. Phillip Comines Hiſt

V. Mecenas the great Friend and Favourite of Auguſtus, was ſo ſoft and effeminate that he was commonly

commonly called Malcinus, he was ſo much afraid of death, that (ſaith Seneca) he had often in his mouth this ſaying, All things are to be endured ſo long as life is continued: Of whom theſe Verſes are to be read.

Make me lame on either hand,
And of neither foot to ſtand,
Raiſe a Bunch upon my back,
And make all my Teeth to ſhake,
Nothing comes amiſs to me,
So that life remaining be.

VI. What a miſerable life Tyrants have by reaſon of their continual fears of Death, we have exemplified in Dionyſius the Syracuſan, who finiſhed his thirty eight years rule in this manner; removing his Friends, he committed the Cuſtody of his Body to ſome ſtrangers and Barbarians, and being in fear of Barbers, he taught his Daughters to ſhave him; and when they were grown up, he durſt not truſt them with a Raſor, but taught them how they ſhould burn off his Hair and Beard with the white films of Walnut-Kernels; and whereas he had two Wives, Ariſtomache, and Doris, he came not to them in the night before the place was throughly ſearched, and though he had drawn a large and deep moat of water about the room, and had made a paſſage by a wooden Bridge, yet he himſelf drew it up after him when he went in; and not daring to ſpeak to the People out of the common Roſtrum, or Pulpit appointed for that purpoſe, he uſed to make Orations to them from the top of a Tower; when he played at Ball, he uſed to give his Sword and Cloak to a Boy whom he loved, and when one of his familiar Friends had jeſtingly ſaid, You now put your life into his hands; and the Boy ſmilling thereat, he commanded them both

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to be ſlain, one for ſhewing the way how he might be killed, & the other for approving of it with a ſmile. At laſt being overcome in Battle by the Carthaginians, he periſhed by the Treaſon of his own Subjects. Wanly Hiſt. Man.

VII. And this introduces the Barbarity, and bloody-mindedneſs of ſome Perſons; Theodorus, who was Tuter to Tiberius the Roman Tyrant, obſerving in him while he was a *Boy* a ſanguinary nature and diſpoſition, which lay hid under a ſhew of meekneſs and clemency, uſed to call him a lump of Clay ſteeped and ſoaked in blood; and his prediction did not fail in the event, this being that ſavage Tyrant, who thought that death was too light and eaſy a puniſhment; for hearing that Carnulius, being in his disfavour, had cut his Throat; Carnulius, ſaid he, hath eſcaped me; and to another who begged of him to die quickly, he told him, He was not ſo much in his favour. Yet even this curſed Artiſt in Villany, hath been ſince outacted by Monſters more overgrown than himſelf.

VIII. Mahomet the Great Emperor of the Turks, after winning Conſtantinople, fell in love with a beautiful young Greekiſh Lady called Irene, upon whom he ſo much doted, that he gave himſelf wholly up to her love; but when he heard his Captains, and chief Officers murmured as it, he appointed them to meet in his great Hall, and commanding Irene to dreſs and adorn her ſelf in all her Jewels, and moſt gorgeous Apparel not acquainting her with his deſign, taking her by the hand he led this Miracle of Beauty into the midſt of his Nobles and Baſſas, who dazled with the brightneſs of this Illuſtrious Lady, acknowledged their Errour, profeſſing that their Emperor had juſt cauſe to paſs his time in ſolacing himſelf with ſo peerleſs a Paragon; but he on a ſud-

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den twiſting his left hand in the ſoft curls of her Hair, and with the other drawing out his ſharp *Scimetar*, at one blow ſtruck off her Head and ſo at once made an end of his love, and her life, leaving all the Aſſiſtants in a fearful amaze, and horrour at an act of that Cruelty. Turkiſh Hiſt. p. 351.

IX. Johannes Baſilides Emperor of Ruſſia in 1569. for his Recreation cauſe noble Perſons to be ſewed up in the skins of Bears, and ſet Maſtiffs on them which tore them in pieces; he often invited Michael his Father in Law to banquet with him, and then ſent him home through the ſnow ſtript ſtark naked; ſometimes he ſhut him up in a room till he was almoſt famiſhed, cauſing four Bears to be tyed at the door to keep all *Proviſions* from him; theſe Bears he would let looſe among the *People* when they were going to Church, and when any were killed he ſaid, His Sons had taken great pleaſure in the ſport, and that they were happy who periſhed in this manner, ſince it was no ſmall diverſion to himſelf. Upon a meer ſuſpition againſt the City of Novogorod, he entred the ſame and cauſed to be ſlain and thrown into the River 2770 Perſons without reſpect of Age, Quality, or Sex: an Infinite number of poor *People* were trampled to death by a Party of his Horſe, and ſo many bodies caſt into the River of Volga, that being ſtopped it overflowed the Neighbouring Fields; the Plague which followed this Butchery was ſo great, that no body venturing to bring proviſions into the City, the Inhabitants were forced to feed on the dead Carcaſes; The Tyrant took pretence from this inhumanity to cauſe all thoſe that had eſcaped the Plague, Famine, and his former cruelty to be cut in peices. The Arch-Biſhop having eſcaped the fury of the Souldiers, either as an acknowledgment of the favour, or to flatter the Tyrant, entertaine

entertained him at a great Feaſt, in his Archiepiſcopal Pallace, whither the Duke failed not to come with his Guards about him; but while they were at dinner, he ſent to plunder the rich Temple of St. Sophia, and ſeized on all the treaſures brought to that & other Churches, as to places of ſafety. After dinner he cauſed the A. B. Pallace to be Pillaged & then told him, 'That it would 'now be ridiculous for him to act the Prelate, 'ſince he had not wherewithal to ſupport the 'dignity of his place; that he muſt put off his 'rich habit which henceforth would be but trou'bleſome to him, and that he would beſtow on 'him a Bagpipe and a Bear, which he ſhould 'lead up and down and teach it to dance to get 'money; that he muſt reſolve to marry, and 'that all the other Prelates and Abbots that were 'about the City ſhould be invited to the Wed'ding, ſetting down a preciſe Sum of money 'which each of them ſhould preſent to the new 'married Couple; And there were none of them but brought what they had made a ſhift to ſave, thinking the poor Arch-Biſhop ſhould have had it; but the Tyrant took all the money, and cauſing a white Mare to be brought, he ſaid to the Arch Biſhop. This is thy Wife, get upon her and go to Moſco; the poor Arch-Biſhop was forced to obey, and as ſoon as he was mounted they tyed his legs under the Mares belly, and then hung about his neck ſome Pipes, a Fiddle, and a Tymbrel, and would needs make him to play on the Pipes; all the other Abbots and Monks who were preſent, were either cut in peices, or with Pikes and Halberds forced into the River. This Tyrant having a particular longing for the money of one Theodore Sircon, a rich Merchant he ſent for him to his Camp at Novogorod and having faſtened a Rope about his waſte commanded him to be caſt into the River drawing

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ing him from one ſide to the other till he was ready to give up the Ghoſt; then he asked him what 'he had ſeen under water; the Merchant ſtoutly anſwered, That he had ſeen a great number of 'Devils carrying the Dukes Soul with them into 'Hell; the Tyrant replyed, Thou art in the 'right; but it's juſt I ſhould reward thee for thy Prophecy; ſo calling for boiling Oyl, he cauſed his feet to be put into it, and continue there till he had promiſed to pay him ten thouſand Crowns; which when he had done he cauſed him to be cutin peices. This Baſilides was of a moſt bloody diſpoſition; amongſt his infinite acts of cruelty, theſe are recorded. In 1570. his own Brother being accuſed of ſome crime, he cauſed him without anſwering for himſelf, to be firſt put to exquiſite tortures, and then killed; his wife he cauſed to be ſtript, and ſet naked before the Eyes of all men, and then by a Rope to be drawn into a River & drowned. John Piotrowich a man of principal command under him, being accuſed of Treaſon came to clear himſelf, yet was not admitted to make any defence, but was ſet in Princely Accoutrements upon a Throne, the Emperor ſtanding bare before him, and bowing to him; but ſoon after with a Knife he thruſt him to the heart; cauſing his Body to be dragged forth, his Servants to be ſlain, and 300 others in his Caſtle to be executed. He cauſed all his Boyars or Nobles to be aſſembled into one Houſe, and there to be blown up with Gun-powder; their Wives and Daughters were raviſhed by his Followers before his Face, and then cut in peices, leaving no living thing in their Houſes or Grounds. The Huſbandmens Wives were ſtript naked and driven into the Woods, where Executioners were appointed to give them their fatal entertainment; his Chancellor ſitting at Table with his two Sons, were alſo upon the like Accuſation preſently cut

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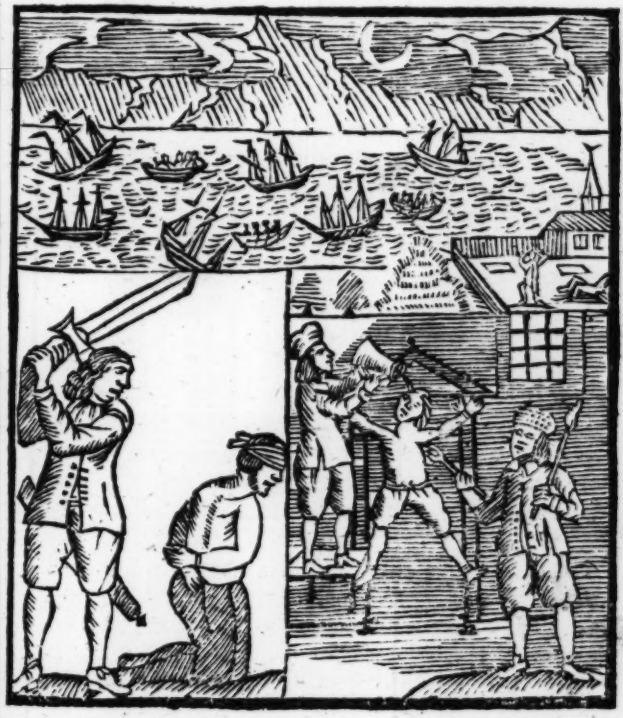
in peices, and the third Son was quartered alive by four Wheels, each drawn a contrary way by fifteen men; his supream Notary displeasing him, his Wife was taken from him, and after some weeks detainment, was with her Hand-Maid hanged over her Husbands door, and so continued a fortnight, he being forced to go in and out by her all that time; another of his Notaries Wives was first ravished, and then sent home, and hanged over her Husbands Table, whereat he was forced dayly to eat; in his Travelling, if he met any Woman whose Husband he liked not, he caused her to stand with her nakedness disclosed till all his Retinue was passed by; he cut off the Tongues hands and feet of his Petitioning and complaining Subjects. He cast 700 Women and 378 Prisoners into the water under the Ice; 500 Matrons and Virgins of Noble blood he exposed to be ravished by the Tartars in his sight; he caused the Ears, Lips, and other Members of his Secretary to be cut off piecemal, notwithstanding all his Protestations of Innocence; above two hundred other Nobles were variously executed, whereof one was his Treasurer, whose Wife was set upon a Rope, and violently dragged to and fro thereon stark naked, to force her to confess her Husbands Riches, whereof she soon after died; in a Famine he gathered many People upon a Bridge in expectation of relief, and causing the Bridge to be cut down, drowned them all as the readiest way to make Corn cheaper; these are the least part of his inhumane Cruelties, but the last was on himself; for his eldest Son Juan being falsely accused, he struck him with a staff wrought with Iron, whereof he died within a few days after, which this Tyrant laying to heart died with grief. Ambassadors Travels.

X. The Island of Amboyna lies near Seran the chief Town of it hath also the same name; and is the

the Rendevoz for Cloves; the Engliſh lived in that Town under the Protection of the Caſtle, which was Garriſoned and manned by the Dutch. It happened in 1622. a Japan Soldier diſcourſing with the Dutch Sentinel of the Caſtle, was ſuſpected, tortured, and confeſſed that divers of his Countreymen had contrived with him to ſurprize the Caſtle; alſo one Price an Engliſhman, and Priſoner with them, accuſed other Engliſhmen of the Factorie, who were all ſent for and put to horrid Torture, the manner thus; firſt they haled up the Priſoner by the hands with a Cord againſt a large door, faſtening him upon two



ſtaples

ſtap'es of Iron on the tops; as wide as his Arms could ſtretch, his feet hung to the ground ſtretched out at length, and full wideneſs, faſtened beneath the door; then they wrapped a cloath about his Neck and Face ſo cloſe, that no water could go by; Then pouring water leiſurely upon his head, and filling the cloth up to his Mouth and Noſtrils, that he could not draw breath, but he muſt withal ſuck in water, This forced his inward parts to come out at his Noſe, Eyes & Ears; ſtifling, & choaking him into a ſwound or fainting; but being taken down, they made him vomit out the water; and being ſomewhat recovered tortured him again four or five times, his Body being ſwoln three times bigger than before, his Cheeks like Bladders, his Eyes ſtaring out beyond his Eye-brows; one Colſon being thus tortured, yet ſtill denying their Accuſation, they burnt him under the Paps, Arm-holes, Elbows, Hands and Feet, till the fat dropped out; then they lodged him in a Dungeon, where his fleſh putrified, & Maggots Bred therein; in this horrid & lothſome condition, at the end of 8 days they were executed; at which inſtant there was a ſudden darkneſs, and a Tempeſt that forced two Dutch Ships out of the Harbour, which were hardly ſaved; the dead were all buried in one Pit, and one Dunkin their Accuſer ſtumbling at their Graves, fell ſtark mad, and died ſo within 3 days after. Alſo a ſickneſs followed at Amboyna, of which ſeveral Dutch died. The names of the Engliſh thus inhumanely dealt with, were Captain Towerſon, Tompſon, Beaumont, Collins, Colſon, Webber, Ramſey, Johnſon, Ford and Brown. Sanderſon. Hiſt. K. James p. 577.

XI. *Sha Sefi*, a late Emperor of Perſia, when he came into the World, had his hands all bloody which his Grand-Father Sha Abbas hearing of ſaid

said, That this Prince would often hath his hands in blood; and so it proved; for as soon as he came to the Crown, he made away Rustan-Can the Generalissimo of his Army, and several other Lords he caused to be cut in peices, and slew with his own hands all his own Relations, & what other Person soever he was any way distrustful of; by thus accustomoing himself to shed blood when he was incensed he spared none; he caused the Eyes of his only brother to be put out, & two of his Uncles, after he had put, out their Eyes he caused them to be cast down headlong from an high Rock, saying, 'That having 'lost the benefit of their Eyes they were useless to 'the World; He dispatched Isa Can another of his Uncles, after he had cut off the heads of his three Sons upon a trivial occasion, saying, 'That he could 'now never be faithful to him, at least it was im-'possible he should love him, after he had dealt so 'by him. In 1632. He having forced the Turks to raise the Siege before Bagdat, at a private meeting of his Lords, they said among themselves; That 'since in his tender Age he had committed so 'many Cruelties, it was likely that in time he 'would extirpate all the Grandees of Persia; Sci-nel Chan presently discovered this to him, advising him to secure himself against them, by taking away those of most credit among them; the Tyrant replied, 'Thy advice is good, and I will begin with thee; for thou art a Person of the greatest Age, & 'Authority among them, and therefore must needs be of the Conspiracy; And presently after he killed him with his own hands; he slew his Lord High Chancellor, by running him into the Body with a Scymiter, and then caused his head to be cut into small bits, and thus he dealt with most of the rest who were at the Meeting aforesaid; when he came to Casbin, he sent for all the Lords, and Governours of his Provinces to come to him, they all obeyed, save two, who thought it enough to assure the King

of their Fidelity, by ſending each of them one of their Wives and one of their Sons; but he being not ſatisfied herewith, ſent their Wives to the publick bawdy-Houſes, and expoſed their Sons to the Sodomitical brutality of his Grooms, and common Hangmen; then he ſent for Immanuel Can Governour of Shiras, and cauſed his head to be cut off, and the heads of his fifteen Sons; theſe unparallel'd Cruelties frighted all near him, and put ſome upon a Reſolution to ſhorten his days by Pyſon, in which ſome of the Ladies in the Seraglio had an hand, which coming to his knowledge, he cauſed a great Pit to be made in the Garden, wherein he buried forty Women alive, and among them his own Mother. Ambaſſadors Travels. p. 265.

XII. Innumerable are the Examples of Barbarity in the world. Let now us add a few inſtances of the Perfidiouſneſs, and Treachery of ſome men. There is nothing more deteſtable than a Traytor, who is commonly followed with the Execrations and Curſes of thoſe very men to whom his Treaſon hath been moſt uſeful, and meet with their juſt rewards from the hands of their own Patrons; however the vengeance of Heaven, where the Juſtice of men fails, doth viſibly fall upon them.

XIII. Ladiſlaus Kerezin an Hungarian, Traiterouſly delivered up Giula, a ſtrong place, to the Turks, and when he looked to receive great preſents for this Service, Witneſſes were produced by Selymus the Emp. who depoſed, that Ladiſlaus had cruelly handled certain Turks Priſoners ſo he was delivered to ſome Friends of their's to do with him, as they ſhould think good. They incloſed this Traytor ſtark naked in a Hogſhead ſet full of long ſharp Nails within ſide, and rolled it from the Top of an high Mountain, full of ſteepy downfalls, to the bottom, where being run through every part of the Body he ended his wretched life. Camerar.

XIV. Solyman the Magnificent Emperor of the Turks, imployed a Treacherous Chriſtian in the conqueſt of the Iſle of Rhodes, promiſing the Traytor to give him for his wife one of his Daughters with a great Dowry. After the Iſle was taken by his aſſiſtance, he demanded his promiſe; ſo *Solyman* cauſed his Daughter to be brought in Royal Pomp, in order to marry her according to his deſert, the Traytor could not keep his Countennace he was ſo tranſported with Joy; *Thou ſeeſt* ſaid *Solyman, I am a man of my word, but forasmuch as thou art*

art a Christian, & my Daughter thy wife that shall be is a Mahometan by birth and profession, you cannot so live in quietness, & I am loth to have a Son in Law that is not a Musselman, & true believer both within and without, and therefore it is not enough that thou abjure Christianity in word only, as many of thy Sect usually do, but thou must immediately pluck off thy Skin, which is Baptized and uncircumcised. Having so said, he commanded some to flea alive the pretended Son in Law, & then lay him upon a Bed of Salt saying, if any Mahumetan Skin came over him again, in place of the Christian, that then & not before his promised Spouse should be brought to him to be married, the wretched Traytor thus shamefully disappointed, died in horrible Torments; Camerar. Opera.

CHAP VI. *The Tremendous Consequences of Unchastity, Intemperance, and Ambition.*

IT is not to be imagined I should relate the Thousandth part of the mischiefs occasioned by Lust & Debauchery, all Ages, & Nations are full of lamentable Accidents proceeding there from; for though this violent Passion seem to promise a world of vain pleasure, and though lascivious Persons use many times all manner of Patience, services, and profound submission to gain the desired object, yet when they think themselves absolutely happy in their unchaft Embraces, even at that very instant there is sometimes brought in an unexpected Reckoning. that closes up their unlawful pleasures in the black, & dismal Sables of death, as by the following Examples is demonstrated.

I. The first I shall mention, is partly Comical, as well as Tragical. A Knight of great note with Henry the 5. in all his wars in France, after the *K.* had conquered that Kingdom retired into his own Country; he had a Lady of such beauty, as attracted the Eyes of all who residing with her Husband in Norwhich he desired to lead a contemplative life, & being rich, according to the Devotion of that Age, by the direction of the Pristes built a handsome Church near his House for the benefit of his Soul, & likewise a Convent, allowing maintenance to an Abbot, & 12 Friars. There were 2 of these, Friar John, Friar Richard continual varience. It was the Custom of this Knight and Lady to rise every morning early to Mattins or Prayers, and she being of an affable disposition, this good humor bred a strange uncivil boldness in Frier John, so that she never came through the Cloyster but he attended her with many complements, and she innocently returned him Thanks again, which so far encouraged him that he was suspected by his Fellows who whispered it about the Convent; he still growing more confident, presumed at last to write to her, discovering his

violent Paſſion. This Letter with great difficulty he conveyed to the Ladies hands, who being ſurprized that ſuch laſciviouſneſs ſhould proceed from one that vowed Chaſtity and not being certain but it might be a deſign of her Husband to try her Virtue, ſhe reſolves to diſcover the whole intrigue to him. which when ſhe had done he began to repent of his Charity in regard of this great Ingratitude; yet meditating Revenge, he writes an anſwer to which he commands his Wife to ſet her hand; that ſhe was very compaſſionate of his Love, & that ſuch a night her Husband being to ride to London, he ſhould be admitted, & entertained according to his own deſire; the Friar received this Letter with extream Joy, & providing clean linnen, a perfumed Nightcap, & other neceſſaries, he exactly obſerves the time and place, & is admitted by the Lady, & conveyed to a private Chamber, where he was no ſooner entred, but in came the Knight and his Man, & without giving him time either to call for help to the Houſe, or to Heaven, they ſtrangled the luſtful Friar, and left him dead upon the place. This was no ſooner done, & his rage ſomewhat appeaſed, but he began to conſider the danger of the Fact, both as to his life & Eſtate, & after ſeveral projects betwixt him and his Servant they concluded to have his body conveyed back into the Monaſtery, divided from his Houſe only by a *Brick*-wall, & finding a Ladder the man mounts it with the dead Friar on his back, and ſits with him aſtride on the wall, then drawing up the Ladder, and letting it down on the other ſide, he deſcends into the Convent, where eſpying the Houſe of Office, he ſets the *Body* thereon upright, and conveys himſelf over the wall again (but for haſt forgot the Ladder,) and tells his Maſter where he had beſtowed the Friar, at which being better ſatisfied, they both retired to BED; all being concealed both from the Lady, and the reſt of the Family, who were faſt aſleep; it happened that Friar Richard being troubled with a looſeneſs had occaſion to riſe, & haſts to the Houſe of Office, where by the light of the Moon he eſpyed ſome Body before him, & contained himſelf as long as he was able, but finding there was no Remedy, he called &, intreated to come away, but hearing no anſwer, imagined it to be done on purpoſe, and the rather, becauſe coming nearrer, he perceived it was Friar John his old Adverſary, who the louder he called ſeemed the leſs to hear; loth he was to play the ſloven in the Yard, becauſe the whole Convent had taken notice of a cold he had got, & how it wrought with him and judging this pretended deafneſs was out of malice, on purpoſe to ſhame him, he ſnatch up a *Brickbat* to be revenged, and ſtriking his Adverſary full upon the Breaſt down tumbles Frier John without life or motion, which he ſeeing, thought to raiſe him

up

up, but finding him ſtone dead verily believes he had killed him; what ſhall he do now; the Gates are faſt locked; and fly for his life he could not, but as ſudden extremities create ſudden ſhifts, he eſpying the Ladder againſt the wall, apprehends what had been whiſpered of Friar Johns love to the Knights Lady, & lifting him on his Shoulders, by the help of the Ladder, he carries him into the Porch of the Knights Hall & there ſets him, conveying himſelf ſecretly back into the Monaſtery. While this was doing the Knight being troubled in Conſcience could not ſleep, but calls up his Man, and bids him go liſten about the walls of the Monaſtery; forth he goes and having paſſed the Hall to go through the yard, he finds Friar John ſitting upright in the Porch, and ſtarting at the ſight runs back affrighted and tells the news to his Maſter who no leſs aſtoniſhed, could not believe it true but rather his mans Fantaſy, till he went and became an Eye-witneſs of this ſtrange object. He then reflects on himſelf that murder is a crying ſin and cannot be concealed; yet re collecting his Spirits, he reſolves to try an adventure; he had an old Station in his Stable which he uſed in the French Wars, and likewiſe a ruſty Armour. Theſe he commands to be brought with a Caſe of ruſty Piſtols, and a Lance; the Horſe is ſadled and Capariſon'd, the Armour is put upon the Friar, and he bound in his Seat with Cords, the Lance is tied to his wriſt, and the lower end Put into the Reſt, his Head-peice is claſpe on and his Beaver put up; being thus like a Knight armed Cap-a-pe they turn him out of the Gates, without Page or Eſquire his a, Richard in the Monaſtery was no leſs perplexed then the Knight & dreading the ſtrictneſs of the Law concludes it ſafeſt to fly for his life; he likewiſe remembers there was in the Friery a Mare imployed to carry Corn to Mill, about half a Mile from the Monaſtery, and being fat, & doubting his own footmanſhip, he thinks it better to truſt four legs then two, he calls up the Baker & tells him, he underſtands there was Meal that morning to be fetch from the Mill, & if he would let him have the Mare he would bring it back before morning; the Fellow willing to ſave his pains, cauſed the back Gate to be opened; the Friar gets up, and rides out of the Monaſtery Gate, juſt when the Knight & his Man had turned out the Friar on Horſe-back to ſeek his fortune; the Horſe ſcents the Mare, & after her he gallops; Friar Richard looking back, was amazed to ſee an armed Knight follow him & much more when by the light of the Moon he perceived it was Friar John; away flies he through the Streets; and after him or rather the Mare, ſpeeds the Horſe; a great noiſe there was in the City, ſo that being awakened looked out at their Windows; at length Friar Richard rid into a Lane, which had no paſſage

through; there Friar John overtakes him, the Stone Horſe covers the Mare, which cauſes a noiſe amongſt the ruſty Armour; Friar Richards guilty Conſcience accuſes him, & he cries out aloud, Guilty of the Murder; at the noiſe of Murder the People being amazed run out of their Beds into the Street, they apprehend Miracles, and he confeſſes Wonders, and freely tells them of the inhumane murdering one of his own Convent; the former Grudge between them is generally known, and the Juſtice of Heaven believed. Friar John is diſmounted, and ſent to his Grave, Friar Richard is committed to Priſon, he is Arraigned, and by his own Confeſſion, condemned. But before his Execution, the Knight knowing his own guilt poſts to the King, makes his voluntary Confeſſion, and hath his life, and eſtate for his former good Services, granted him; Friar Richard is releaſed, and this notable Accident ſtill remains upon Record Hiſt. Women.

II. The debauched life, and fatal death of Sultan Ibrahim Grand-Father to the preſent Emperor of the Turks is very remarkable; his Brother Sultan Amurath or Morat after a Fever of eight days cauſed by an exceſs of Debauchery dying in 1640. his Mother called Kioſem comforted her ſelf with the thoughts that her Son Sultan Ibrahim ſtill lived and was the ſole Survivor of the Ottoman family; ſhe conſulted with all the Grandees, requeſting their aſſiſtance in the lawful promotion of her remaining Son to the Throne of his Anceſtors; for ſhe underſtood that Morat abhorring the ill ſhaped body & weaker mind of his Brother, envied him the dignity of the Ottoman Scepter, and had bequeathed the Succeſſion to the Tartar, having in the heat of a debauch compelled his Baſhas to ſwear to the performance of his Teſtament; ſo the Queen was forced to uſe many arguments, to ſhew them of the danger, and unlawfulneſs of rejecting the right Heir, with which being convinced, they all cried out, Let Sultan Ibrahim live; herewith the great Council breaking up, the Viziers with all the Officers of the Seraglio, went with loud acclamations to the Priſon of Ibrahim to ſalute him Emperor; for this poor Prince had for four years remained a ſad Recluſe in a dark Room, receiving neither light nor air but what came from a little Window which ſometimes in favour was opened, and the continual fear of death, rendred thoſe apprehenſions worſe than death it ſelf. So ſoon as he heard the ſhouts and voices of a multitude near his door, he conceiv'd that the Fate was now come which he had ſo long expected, and barred his door denying to give entrance, and when the Vizior proclaimed him Emperor, fearing it might be ſome Artifice of his Brother to ſee with what joy he would entertain the news, he anſwered, 'That he did not ſo much as think of the Empire,

'not

' nor desire it, but only prayed that Sultan Morat might live,
' to whom he pretended not to be a Brother but a slave; and
when he perceived that they began to force the door, though
with terms of respect and observance, he endeavoured to keep
it close, for nature had taught him to conserve a life, how-
ever miserable and void of Consolation; he continuing thus
resolute not to open, reverence to his Person commanded
them to forbear any ruder violence, till the Queen Mother
descended her self in Person, and causing the dead Corps of
Sultan Morat to be extended before his door, with gentle
compellations, satisfied him of the death of his Brother; the
voice of his Mother began to dissipate his fears, and being in
part already convinced by his ears, he adventured to peep at
the door, and giving then entire credence to his Eyes, his heart
and Spirtis revived; and so retiring into his Chamber, he wil-
lingly received the Congratulations of the Ministers and Soul-
diers; which being past, he readily applied his Shou'ders to
the Coffin of his dead Brother, and having bore his share of
that dear burthen to the Mosch of Juhs Seraglio, He in
eight days he compleated all the Ceremonies of his Coronati-
on, and according to custom rode through the City to his great
Pallace; but whether it were for want of practice, or, by rea-
son of a posture natural unto fools, he sate so ridiculously on
his saddle, as moved rather the laughter than acclamation, of
the People. In fine being entred the Seraglio, he began to
breath, and enjoy the air of liberty with so much contentment
that he was unwilling to lose the least part of it by attending
on business, and committed all to the management of his Mo-
ther; howsoever being desirous to handle something of Go-
vernment he did it with so little grace and dexterity, that it
plainly appeared his Soul animated a Body not fit to sway
a Scepter; yet he indulged his Luxurious appetite to the high-
est excess of sensuality, for having been accustomed to re-
straint, he knew not how to enjoy freedom but by subjecting
it to his lusts.. This humor the Viziers and Great Ministers of
State cherished in him by Banquets, and entertainments, in
which he took high satisfaction, passing a most Lascivious life
in his Seraglio, and consuming an immense treasure on his wo-
men, whereby he was seized with an Apoplexy which was at-
tributed to his excessive use of them, to whom he was so
immoderately addicted that he consumed his days and nights
in the womens Apartments, wherein Amber was the common
perfume which burned perpetually, and the common sauce
to most of his dainties. Notwithstanding the great number of
Women within the Seraglio which were all at the Devotion of
the Sultan, yet Ibrahim not being contented therewith pas-
sing one day to Scutari, had by chance cast his Eye upon an

Object which much pleaſed him; what it was becomes me not to relate; but being returned to his Seraglio, he ſent orders to the Vizler to ſeek out the biggeſt and beſt proportion'd woman in Conſtantinople, or thereabout; hereupon Emiſſaries were diſpatched into all quarters of the City; at length he found a huge tall Armenian woman, well proportioned according to her height, and a Gianteſs for her ſtature; who being waſhed perfumed and as richly adorned as the time would permit, there was no great difficulty to perſwade her to become Turk, having ſo high preferment in her proſpect; ſo that being introduced to the grand Seignior he became immediately inamoured, and was ſo pleaſed with her ſociety that he preferred her before all the women of his Court, and did not deny any requeſt ſhe could make; particularly about that time the Government of Damaſcus being void, this Woman begged it for her ſelf, placing another in the Office, who was accountable to her for all the profits thereof; by theſe favours the Queen Mother becoming Jealous, one day inviting her to dinner, cauſed her to be ſtrangled, and perſwaded Ibrahim ſhe died ſuddenly of a violent ſickneſs, at which the poor man was greatly afflicted. And though during his reign the ſeige of Candia began, and a bloody war continued againſt the Venetians, yet Sultan Ibrahim like a ſtout Souldier of Venus continued his debaucheries to the height, & at length fell in Love with the Widow of his Brother Sultan Morat, but ſhe reſolving upon widowhood, he aſſaulted her by force, but his Mother coming in at the outcry, gave opportunity to the Sultana to eſcape out of the hands of this Satyr. After this he had a great Paſſion for the Daughter of the Mufti or chief Prieſt offering her Father to marry her, and prefer her in honour equal to any other of his Sultana's; but he knowing the wandring humor of Ibrahim refuſed him, and inſtructed his Daughter to do the ſame, which ſo inraged him, that reſolving to have his will of her, he cauſed her to be ſeized going from the Bath, and carrying her to be Seraglio, he poſſeſſed and enjoyed her for ſome days, but with ſuch teats, reluctancy and Sullenneſs, as took off from the edge and appetite of his enjoyment, ſo that he returned her back with ſcorn and contempt to her Father, who diſſembled the injury, but reſolving on Revenge, he firſt complains to Mahomet Paſha a great Man in the Council, and afterward to the Queen Mother, who hated her Son extreamly becauſe he had lately committed her to Priſon for reproving him; ſo they concluded to confine Ibrahim to his old Priſon, not that he ſhould be abſolutely laid aſide, & depoſed, but only correct awhile, and being put in remembrance of his paſt conditino might be inſtructed for the future, what moderation and

on Juſtice

Justice Sultans are obliged to exercise in the administration of Government. They then got the two Lord Chief Justices into the Conspiracy, and August 7. 1648. was the day appointed for the Insurrection of the Janisaries, who being all in readiness on that day, went in a tumultuary manner to call the Mufti, and other Officers and Ministers of the Law to go with them to the Grand Seignior, and then they demanded of the Mufti, Whether according to their Law, Sultan Ibrahim as a Fool, and a Tyrant, and unfit for Government, ought not to be deposed? to which the Mufti answering Yes, he sent to cite Sultan Ibrahim to appear the day following in the Divan or Council, to administer Justice to his Soldiers and Subjects, who expected it from him; but Ibrahim laughed at the Summons which the Mufti made him; which being seconded by a Fetfa which is a point of Law resolved by the Mufti, who is the Mouth, or Oracle thereof, that is, That the Grand Seignoor being called to account, is obliged to appear before the Justice; the Sultan in high disdain tore the Paper, threatning the head of the Mufti; but it was now too late, he having fortified himself with the power and strength of his rebellious Companions; this Fetfa was seconded by another of a higher Nature, which declared, 'That whosoever obeyed not the Law 'of God was not a Mussulman or true Believer, and though 'that Person were the Emperor himself, yet being become by 'his filthy actions a Kafir or Infidel, he was ipso facto, fallen from his Throne, and no further capable of Authority and 'Government. This Fetfa being seen by Ibrahim, he tore it in peices, commanding the grand Visier instantly to put the Mufti to death, as guilty of treason against his Prince but he having now lost his Authority his commands were no longer regarded, nor any Reverence had of his Person; for the Janisaries being again assembled about 5 in the afternoon, came with their usual Tumult to the Gates of the Seraglio; and now Sultan Ibrahim losing all courage, fled into the Arms of his Mother, begging her assistance and protection; she being a bold and subtle Woman, imployed all her Rhetorick and Eloquence to perswade the Soaldiers not to offer violence to the Person of their Lord and Master; promising that he should relinquish the Government, and retire to his old Lodgings. Ibrahim comforted a little that he should save his life, shrunk himself willingly into his old Shell, wherein he had so long conserved his life. In the mean time the Conspirators taking forth his eldest Son Sultan Mahomet set him on the Throne of his Father and planting the Sargouch, or Imperial Feathers on his Head saluted him Emperor with loud Acclamations; Ibrahim continued his Imprisonment for some days with great patience, but then growing desperate and furious he often

beat his head againſt the wall, untill at length, on Auguſt 17. 1648. he was ſtrangled with a Bow-ſtring by 4 Mutes, or dumb Executioners; in this manner Sultan Ibrahim ended his Laſcivious days, which puts me in mind of the ſaying of a Wiſer King than he, That there is little diſtance between the Priſons and the Graves of Princes; and this Example made a great Officer underſtand how King Charles 1. was put to death; for he diſcourſing with the chief Engliſh Interpreter at Conſtantinople, not then calling to mind the Fate of Sultan Ibrahim demanded how, and when King Charles was put to death? *Sure*, ſaid he, *Your King muſt have no Power, or your People muſt be more Rebellious and Mutinous than other Nations of the World, who durſt commit an Act ſo horrid and vile as this; See*, ſaid he, *how our Emperor is revered and obſerved, and how ſubmiſſive and obedient half the world is to the Nod of our great Monarch*; the Interpreter replied, it would be tedious to recount to him the Hiſtory and occaſion of this prodigious Fact, but that the time it happened, was ſome months after the death or murther of Sultan Ibrahim; which was a ſufficient Item to the Grand Vizier, to give him a perfect underſtanding of what he required.

The Poet makes Ibrahim ſpeak thus of himſelf,

I that of Ottoman blood remain alone,
Call'd from a Priſon to aſcend a Throne.
My ſilly mind I bent to ſoft Delights,
Hating unpleaſing buſineſs, and Fights,
Till mad with wanton Loves, I fell at firſt,
Slave to my own; then to my Peoples Luſt.

III. Neither has Intemperance in Drinking been ſometimes leſs fatal; for we read, was one at Liege in Germany was, addicted to daily drunkenneſs, and in his Cups, as oft as he had emptied his pockets of his Mony by playing at Cards, uſed to ſwear he would be the death of his Wives Uncle, becauſe he refuſed to furniſh him with more; this Uncle was a Canon, a Perſon of great hoſpitality; one night when he entertained a Letter carrier, he was murdered by him, together with a Neice, and a little Nephew of his. All men admiring that the Canon was not preſent at morning Prayer, who never uſed to be abſent, having long knocked at his door in vain, this Drunkard having ſcarce digeſted his yeſterdays Ale, ſet up a Ladder to the Windows, and with others entred the Houſe; eſpying there three dead Corps, they raiſe the Neighbourhood with a lamentable cry; amongſt the whiſperers there ſome ſaid, that the Drunkard was the Murtherer, ſo he was laid hold on, caſt into Priſon, and thrown upon the Rack; where he ſaith, that he doth not think that he did it, that by reaſon of his continual drunkenneſs, he could affirm nothing

nothing of a certainty, that he had ſometimes a will, or deſire to kill the Canon, but that he ſhould never have touched his Niece, or young Nephew; well, he was condemned, and the Innocent Wretch, even in the preſence of this execrable Letter-carier, was long wearied with exquiſite Torments, and at laſt died an unheard of death. The Letter-carrier being returned to Leige, and not able to endure the Tortures of his Soul, of his own accord preſented himſelf before the Judges, beſeeching them that by a ſpeedy death he might be freed from that Hell he felt here alive; affirming that when he was awake (though ſeldom when aſleep) the Image of the little Babe whom he had ſtrangled, preſented it ſelf to his Eyes, ſhaking furious whips at him, with ſuch flames as the Drunkard had periſhed in; when he ſpake this at the Tribunal, he continually fanned his face with his hands, as if to diſcuſs and abate the flames. The thing being evident by the Goods taken, and other diſcoveries, he alſo was hanged and then burnt at a ſtake. Wanly Hiſt. *Man.*

IV. A Gentleman having been revelling abroad and returning home late at night, his head that was overladed with Wine, proved too heavy for his body, ſo that he fell down in the ſtreet; not able to riſe through the feebleneſs of his legs, he had a Sword by his ſide, when another coming that way, and hearing the voice of his Enemy at ſome diſtance, ſnatcht out the Drunkards Sword, and having run it into the heart of his Adverſary, left it ſticking in the wound, and conveyed himſelf away from the place. The Watch at that time chanced to paſs by, who finding a man lie dead with a Sword in his Body, and this drunken Perſon lying near him with his ſcabbard empty, they took him along to the Magiſtate, who upon ſuch apparent Teſtimony againſt him, committed him to Priſon; ſo he was hanged for the Murther, though innocent; and afterward the real Murtherer being to be hanged for ſome other Matter, confeſſed it was himſelf who had made uſe of his Sword to act his own private Revenge. Idem.

V. Laſtly, Ambition and Pride has produced no leſs miſchievous effects upon ſeveral Perſons, Cæſar Borgia the ſon of Pope Alexander, a moſt Ambitious man, cauſed his Brother to be murder'd and his dead Body to be caſt into the River Tyber; and then caſting off his Prieſtly Robes, and Cardinals habit, he took upon him the leading his Fathers Army, and with exceeding Prodigality he ingaged to him many deſperate Ruffians for the execution of his horrible devices; having thus ſtrengthened himſelf, he became a terrour to all the Nobility of Rome; he firſt drove out the honourable Family of the Columni, and poyſoned or killed the chief Perſonages of the Great Houſes of the Urſini, and Cajetani,

ſeing

ſeizing upon their Eſtates; he ſtrangled at once four Noblemen of the Camertes, drove Guido Feltrius out of Urbin, took the City of Faventia from Aſtor Manfredus, whom he firſt beaſtly abuſed and then ſtrangled. In his thoughts he had made himſelf Maſter of all Italy, but was caſt down when he leaſt feared it, for being at a Supper with the Pope his Father which was prepared on purpoſe for deſtroying ſeveral rich Cardinals, by the miſtake of a Servant he and his Father were both poyſoned by deadly Wine provided for the Gueſts; and ſo he was rewarded for his Ambition, and intent of Murther both at once. Clarks Mirrour.

VI. Staveren in Holland was the chief Town of all Friczland, rich and abounding in all wealth, the only Staple for all Merchandiſe, whither ſhips came from all parts; The Inhabitants thereof through eaſe knew not what to do nor deſire, but ſhewed themſelves in all things exceſſive and licentious, not only in their Apparel, but alſo in the furniture of their Houſes, guilding the ſeats before their Lodgings, *&c.* So that they were commonly called, The debauched Children of Staveren; but obſerve the juſt puniſhment of this Pride. There was in this Town a Widow, who knew no end of her wealth, which made her proud and inſolent; ſhe freighted out a ſhip for Dantzick giving the Maſter charge to return her in exchange of her Merchandize the rareſt ſtuff he could find. The Maſter of the ſhip finding no better Commodity than good wheat, freighted his ſhip therewith, & ſo returned to Staveren; this did ſo diſcontent this fooliſh & vain glorious Widow, that ſhe ſaid to the Maſter; 'That if he had laden the Corn 'on the Starboard ſide of the Ship, he ſhould caſt it into the 'Sea on the Larboard; which was preſently done and all the Wheat poured into the Sea, but the whole Town, yea all the Province ſmarted for this one Womans Errour; for preſently in the ſame place where the Mariners had thrown the Corn, there grew a great Bar or Bank of ſand, wherewith the Haven was ſo ſtopt that no great ſhip could enter, and at this day the ſmalleſt Veſſels that will Anchor there, muſt be very careful, leaſt they ſtrike againſt this Flat, or Sand-Bank, which ever ſince hath been called Urowelandt, that is, the Womans Sand; hereby the Town loſing its Traffick, in a little time declined; the Inhabitants alſo by reaſon of their Wealth & Pride grew intollerable to the Nobility, who in ſumptuouſneſs could not endure to be braved by them, ſo that this Town is now become one of the pooreſt of that Province, though it hath the greateſt Priviledges of all the Hanſe Towns. Hiſt Netherlands.

BRITISH 25 SEP 22 MUSEUM

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